

Gracian Dantico

N A R C I S S U S ;

OR, THE

Young Man's Entertaining Mirror:

CONTAINING

A HUMOROUS DESCANT

ON

M A N N E R S ;

Delivered in a Plain and Familiar Stile.

SHEWING HIM

A genteel, easy, and decent Carriage and Behaviour, from Infancy to Years of Maturity, according to the Sentiments and Practice of all well-bred Persons, whether at Church, at Table, at Home, or Abroad; in company with Superiors, Equals, or Inferiors; in Action, Conversation, Poetry, Music, Dancing, Fencing, and all Kinds of genteel Accomplishments and polite Address.

Variouſly interſperſed with SPANISH PROVERBS, applicable to the Subject.

Taken from the SPANISH GALATEO of

Don LUCAS GRACIAN de ANTISCO,

And adapted to the Manners of the BRITISH Nation.

By CHARLES WISEMAN, N.P.S.T.

L O N D O N :

Printed for J. BEW, No. 28, Paternoster-Row.

1778.

N A R C I S S U S

Young Man's Diary

A MEMOIR OF

M A N B R

By

A

By



Don LUCAS GARCIA

And

By CHARLES WILKINSON

L O N D O N

Printed by J. E. W. N. & Co. 1773

P R E F A C E.

IT is an observation no less true than common, That children, and adults untaught, are generally those who are most deficient in complaisance, decency, and good-manners: and this seems to be founded upon some degree of reason; because the former have not lived long enough to gain experience, and the latter know not how to act for want of better information; indeed, both shew the rudeness of nature, that wants cultivation; to such, therefore, I flatter myself, this Mirror will be useful,

both for their amusement and improvement, and in some manner preserve their reputation; as nothing can be more ridiculous, than for a genteel, well-dressed person, to be at a loss how to behave, either in company, at home, or abroad; which at once declares him both a dunce and a fool; a dunce for not knowing better, and a fool for exposing his own weakness, which naturally lays him open to every insult of ridicule, where wit and burlesque reign; these may be indulged to excess, and even run riot, as it were, at his expence: for mark what a contemptible figure such a person must make, whenever he appears within the circle of a polite audience; how rude and awkward, how silly, abashed, and confused! even amidst his own acquaintance, as well as among strangers,
who

who may be prepossessed in his favour, from the goodliness of his mien, or from the gentility of his appearance, but not from his address.

THIS deformity will diminish his character, in the eye of experienced people, and tend greatly to eclipse the glory he might otherwise have acquired by education; and although such a person may be blest with an ample fortune, and some share of scientific knowledge; nay, admit him endowed with a natural sweet temper and disposition, even such as would render both himself and his acquaintance happy; yet, for want of proper tuition, the true application thereof is entirely lost, and he is no more than as a beautiful portrait hung out of sight, and utterly neglected;

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lected; nor can he ever attain to any degree of fame, till he removes the impediment, and distinguishes himself by his polite address, his affability, and courteous behaviour, both in his manners and conversation; these are what place him in a degree of eminence, much above the common herd of mankind; who, for want of education is, generally speaking, as boorish as the boor himself.

By education, I do not here mean only that which is confined to the action of *dancing*, which is but a small part of it, and not very essential neither, when compared to others of a more scientific nature; because it is chiefly corporeal, not mental, and there is no more merit in it, than there is in a skilful soldier excelling in the alert exercise of his manœuvres
and.

P R E F A C E. vii

and evolutions, when called on duty; but I mean here, the manners and behaviour of the *mind*, which wants as much tuition as that of the *body*, both of which, properly trained and directed, are ornaments to each other; for, otherwise, what does it avail to know how to make a leg, if at the same time we can scarce make a sentence! The embellishment of the mind will excuse any defect of the body; whereas the greatest ornament of the body will by no means apologize for any the least deficiency of the mind, but rather tend to expose it the more by a splendid appearance, that serves but to enhance the disappointment. Therefore, the mind of man, which is naturally rude, must be cultivated and improved by art; and, like the pipe of a fire-engine,
be

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be skilfully guided to that part or place, where it is likely to do most good.

Now the chief intention of this book is calculated to answer such purpose; and for this reason it is properly called, *The YOUNG MAN'S MIRROR*, serving as a *Looking-Glass*, that every one who views himself in it, may see and correct his errors, shape his manners, and form his conduct by the admonitions and examples herein contained.

I ADMIT that many books have been written upon this subject by very ingenious and skilful authors, that have appeared long before, with great learning and elocution, every one striving to shew the politeness of his education, by the elegance of his
style :

P R E F A C E. ix

style: but it is for this very reason that they succeed no better in their labours; because those intelligent readers who understand them, do not want them; and those ignorant ones that do want them, do not understand them; and so, between them both, those fine elaborate compositions are quite useless. But this Galateo of Gracian, who is allowed by all to be an extreme good author, has accommodated his style to the general taste of the people, which is an argument of his judgment, as well as good-manners, to communicate his sentiments so plain as to be universally understood, which, in fact, is to be universally approved; to which purpose we find his subject is more minutely handled, his style more familiar, and more personally entertaining, than those who have only consulted

sulted their own abilities, in their elegant mode of composition ; and if it does not teach the excess of good-manners, it shews, at least, how to avoid ill-manners ; in short, he has endeavoured to adapt his stile to the lowest capacities, which are those who stand in most need of his instructions.

How well I have acquitted myself in conjunction with him, I will not presume to boast, but leave the judicious reader to form a judgment of the excellence of the original, from the propriety of this my translation ; in which (to render it the more conspicuous) I have not only adhered close to the letter of the Spanish, where the idioms of both languages would permit, but have also adapted the whole subject of the book to the manners

P R E F A C E. xi

manners of the British nation; where-
in I hope (as I have endeavoured so)
I have been successful enough to
merit the approbation of my candid
readers, which will abundantly re-
ward the pains and assiduity of their

Most obliged,

Humble Servant,

THE TRANSLATOR.

manner of the British nation; where-
in I hope, as I have endeavored to
I have been far from enough to
make the application of my candid
readers, which will abundantly re-
ward the pains and assiduity of their

Most obliged,

Samuel Johnson

THE TRANSLATOR

A S O N N E T

O F

Dr. Francis de Campufana.

O N

GRACIAN's GALATEO.

W H A T fish to the bearded hook would
come,

And there lose liberty and life;
Yet baited, all throng to their doom,
Easing the angler of his strife.

If *manners* be with sweetness mixt,
It must be well receiv'd by all;
The pleasure that to it is fixt,
More than mere gain, does men enthrall.

Good counsel, as Nisander says,
Oft seizes like the bearded hook;
But *Gracian* so it baited has,
He catches all men by his book.

A S O N E T.

A S O N N E T

B Y

Don Galves de Montalvo.

BARE nature, void of social arts,
Is like the flint concealing fire;
Art is the steel, producing sparks,
Like sounds of music from the lyre.

If art or nature stands alone,
They both prove beggarly and bare;
But join'd, more rich, than gem or stone,
Each holds it's proper friendly share.

None is by nature learn'd or wise;
Raw genius, void of grace or skill,
Can ne'er direct that prudent choice
The arts unto our eyes reveal.

The rudest clown is comely made,
By looking in this chrystal glass;
That *Gracian's* Galateo had,
And now affords him well to pass.

A S O N.

A S O N N E T

B Y

Don Lopez de Vega.

ALL you who search and hope to find
Perfect manners neatly drest;
May see here clothed to your mind,
A winning carriage well exprest.

A glafs to live by, image rare,
For common profit and advice,
Is offer'd here unto your care;
Accept it free, be not too nice.

Here are presented patterns rare,
Instructions for thee to receive;
With little pains none need despair
Themselves from errors to relieve.

A S O N.

A SONNET

BY THE

Licentiate, Don Jasper de Morales.

HERE bount'ous heav'n, with open hand,
Pours *valour, wisdom, manners*, down;
Gives grave discretion, brave command,
To him whom *Nature* form'd a clown.

The *fool* from hence becometh *wise*,
The rustic swain in court may pass;
And learners to perfection rise,
By only peeping in this *glass*.



N A R C I S S U S ;

OR,

The Young Gentleman's Mirror.

INTRODUCTION.

A GENTLEMAN's title suggests to him generosity, courtesy, affability, and good-manners. Whoever would be well esteemed by others, must first learn to form his own conduct aright ; not to be of a proud, haughty, nor of a rude, careless, or clownish behaviour ; for which, although there be no punishment prescribed by law, yet it is

B enough

enough that such persons are generally precluded the company of all civil society, and denied the privilege and conversation of all well-bred people.

WE should, therefore, form our manners so as to be pleasing and acceptable to every body; and endeavour so to order our conversation, behaviour, and address, as that they may be more for the accommodation of others than ourselves; which is the only way to acquire a good name, to be happy in the world, and render ourselves agreeable to all around us.

To do which effectually, our care should be, first to find out what those things are which are pleasing to most people, and what those things
are

are that offend them most ; and this will direct our conversation and behaviour aright, as to what we should avoid and what we may pursue ; for every word or action that is offensive or troublesome to the senses or fancy, and things that are unseemly or loathsome, ought not to be said, done, or hinted at, (even at a distance) by any motion, outward gesture, or intimation, soever, in the presence of genteel and well-bred people. And seeing that many ill properties happen, and some disagreeable (if not bad) things are usually committed, especially among young folks, for want of taking heed, I have here lain down the following necessary rules and precautions to prevent them.

Behaviour at Church.

BE always ready and willing to be the first in church, and the last out of it; it shews your good disposition, and steady attachment to the house of God: at least, keep not away till the prayers are half over, unless you have no sins to confess, or no crimes to be forgiven. Listen with great attention to the sermon; and content not yourself with barely running home with only the text in your mouth, as some do, with a rapidity as though they were pursued by any one, or going for a midwife; but note down the proofs, which will make you recollect most of the sermon.

HAVE

HAVE a strict regard to decency and truth, and speak not irreverently or make a jest of holy things. Have God's word always in your head, and his laws in your heart; especially at church, the more immediate place of his residence. When you first enter, throw up a short ejaculation to God, and affect not long orations: the Spanish Proverb says, *La oracion breve sube al cielo*; A short prayer reaches heaven.

Do not make legs or compliments at church, as if you were at court or at a playhouse, especially in the time of divine service; nor lay lolling on one side, or curiously gaze upon those that are entering, or are already in the church; nor make antic gestures or strange faces in expressing your devotion; nor speak too loud in

making your responses; nor do any thing that may draw people's eyes upon you, to the interruption of the service or those who are near you: for as God is always better pleased with the heart than these external shews of religion, let it be your care to appear rather like the humble Publican than the proud Pharisee.

WHEN church is done talk not too much of worldly affairs, except enquiring after a friend's health; much less ask what news, as tho' you mistook the church for the 'change: if you would know it, for your own true interest, listen well to the parson; he is the only one that can tell you the news of the day, and especially the sabbath-day; news which regards your precious soul, and it's eternal salvation! This is what concerns

cerns him to tell, and you to hear, more than any other thing whatever; provided you believe in a future state; if not, it matters not what he says, or what you hear.

BEWARE of hypocrisy; of all vices this seems the most deceitful: it speaks all manner of languages, acts all parts, and appears in all shapes: sometimes, by heavy censuring of others for little faults, often boasting it's own goodness, soon discover the Endor devil in the prophet's mantle; and with downcast looks would seem to despise all earthly treasure, though they have nothing more at heart than the mammon of unrighteousness. Of such the Spanish proverb gives this necessary caution: *De quien póne los ojos en el suelo, no fiés*

tu dinero; Trust not one with your money that looks on the ground.

SUCH a one is generally a base hypocrite, who can bend either in the house of *God* or *Rimmon*; and with hidden design, which we cannot easily penetrate, pretends to moderation; complaining much of mankind's want of charity; whilst, in the midway between *Bethel* and *Baal*, behold him, mole-like, digging under ground, in order to throw up fears and jealousies to disturb people's consciences and minds, by gross reflections on the most innocent actions of life: his tongue is honey, but his heart is gall; his words are full of holy balm, but tend to deadly poison; he breathes forth peace, but studies revenge. Of such the Spaniards say, *Palabras de santo y uñas de gato*; Saint's words, and

and cat's claws; *i. e.* To talk like a faint, and claw like a cat.—And the Latins say of such,

*Mel in ore, verba lactis,
Fel in corde, fraus in facili.*

Honey the lip, but gall the heart,
The vilest fraud doth oft impart.



Behaviour in Company.

ENTER not into company of superiors without invitation, nor then without first making your obeisance. Being entered, stand not wriggling to and fro, like one who is uneasy, or has some call to relieve nature; but stand upright, with your feet firm and even. Neither lean upon a chair of a superior, when sitting or standing behind him.

APISH

APISH TRICKS.

DO not kick with your heels, drum with your fingers, or make any noise, on the table, chair or bench, whereon you or any one else sits, with or by you; for it greatly incommodes them, though it diverts you: and if a superior does it in presence of an inferior, (as a parent before his children, or a master before his servants) although this be no pride in him, yet such familiarities not only set an ill example, but lessen him very much in their esteem. The Spaniards, as well as English, say, *Mucho familiaridad es la causa de menosprecio*; Too much familiarity breeds contempt.

SIT not down in presence of superiors, without being bid ; neither sit with your legs across, but keep them even, firm, and settled.

SPIT not on the fire, nor sit too wide with your knees at it ; turn not your back to any one, but place yourself so that none be behind you, if possible.

SING not, nor hum through your nose or mouth, while you are in grave company ; it favours either of contempt, carelessness, or too much freedom.

BE not over fond of singing at all, in any company, especially if nature has not blest you with a good voice ; and then not alone, unless solicited to do it. Yet if your superiors require it,
delay

delay not a moment to oblige them, though you have not that advantage; and where you cannot sing or trill divisions, you will yet be thought good company by trying at a plain or jocose song. But above all things, avoid singing, learning, or even countenancing, any obscene songs, or such as have the least tendency that way; it shews a corrupt mind.

BITE not your nails with your teeth, but pare them with a knife or scissars; yet do neither in company, it shews contempt.

MODERATION.

BE moderate in your mirth; and laugh not to excess, and especially at trifles, nor so loud as to interrupt others,

others, as some are apt to do, making a noise like the neighing of a horse, or the creaking of cart-wheels that want greasing.

TOUCH not, nor even cast your eyes over, any letters, papers, books, or writings of another, that you may see lying on the table, unless the owner invite or desire you; neither hang over nor come near another who is reading or writing a letter; neither, when visiting or visited, draw forth out of your pocket any letter, bill, book, or newspaper, to read by or to yourself; all which, as it can be as well done at any other opportunity, so it is a most poignant affront to the company you are in; as if you esteemed nothing at all of them, but must needs find out some

C

other

other business to pass away the time.

IN company let your countenance be modestly chearful; neither a broad laugh, nor a sullen frown; but silently smile on a proper occasion.

Do not separate yourself from company, like some ignorant, silly persons, who get together in a corner, and stand laughing and giggling at they know not what; sometimes looking and pointing at the rest of the company, or at some particular person in it; which cannot but be very offensive, especially to those who are naturally of a suspicious and choleric temper, and may be productive of the most fatal consequences.

INDECENT

INDECENT ACTIONS.

PULL not off your clothes before any one, not even your shoes; for it may happen that the extremities of your body may not be altogether so savoury to the smell as you could wish; nor should you comb your head, or wash your hands, before superiors, it is too great freedom; nor come into their company half dressed, or with your night-cap on, it shews contempt.

BELCH not, nor break wind in any manner, so loud as to make others take notice of it; much less be proud of it, or attempt to defend the necessity of it, under pretence of it's being good for your health; for it's

no commendation, for one to live in health and behave like a swine; and if any one in your company should involuntarily do it, the best manners is to pass it over without notice.

OFFEND not with your nostrils, by hard or loud breathing through them, nor thrust your fingers up them, to pick them, as some slovenly people do; neither pick your ears before people, much less take any thing in your hands that looks or smells ill, or may give a loathing; nor hold it up to another's nose, that he may smell it, as some wantonly do, but rather endeavour to conceal it.

Do not grind your teeth together, or make any gnashing or creaking noise, through friction, or rubbing of iron, brass, stones, or any other hard substances

substances together; which is what is vulgarly called, setting the teeth on edge, though it is the ear, in fact, that is annoyed by it; and this is the most poignant offence that can be offered.

BLOW not your nose very hard nor loud, especially with your fingers, as some slovenly people do; but silently discharge the contents of it in your handkerchief; neither make a pause before company to look on it, as if it were expected to find pearls or diamonds therein.

YAWN not in company, especially loud; and when you do, be sure clap your hand or handkerchief before your mouth, and not, like a beast, be gaping so wide as to shew half way down your throat, as some lazily

lazily do, uttering forth, at the same time, an uncouth sound in the midst of their discourse, not much unlike a dumb man trying to speak, which is very unmannerly; but a well-behaved person endeavours to avoid, rather than provoke yawning, which is too often very catching: Besides, he who adicts himself much to it, seems to shew a disgust to the discourse or company he is in, and to wish himself out of it.

BOLDNESS.

GAZE not, nor fix your eyes too steadily on any one, as though you were going to draw his picture, or saw some strange thing.

APPROACH not too near him you speak to; neither cling or hang about him

him so close as to offend him with your breath; much less lay hold of his clothes, buttons, &c. or any ways detain him to hear you against his inclination, lest you have the disgrace of being pushed farther off; neither lay your hand upon his arm, or upon his knee, shoulder, or any part of his person, in discourse; it shews too great a freedom, if not low breeding, and ought carefully to be avoided.

INATTENTION.

THERE are some people of such a negligent and careless behaviour, who, if they are not talking, yet stand in such a brown study that they may as well be absent, for the notice they take, or the regard they pay to any thing present; having their eyes quite fixed upon, though they
never

never think at all about you, being all the while wholly absorbed, as it were, and wrapt up in their own contemplations; which cannot but be very offensive, and must necessarily raise a suspicion of their sincerity and attachment to the object of their regard; according to these lines.

*Si alguna me mira en cara,
Y al mismo tiempo piensa de
Otra cosa, con este descuido
Me menosprecia y ofende al punto.*

If any looks me in the face,
Yet minds some other thing,
He does, by giving that the place,
Me both contemn and sting.

COURTESY *in* BEHAVIOUR.

SALUTE all men with a pleasing gesture and kind language, answering them in a civil and obliging manner, as if every one you spoke to was your relation or acquaintance.

tance. Do nothing that may shew you rude or harsh to others; for he only is courteous and affable, whose conversation and behaviour is such, not finding fault, but bearing with others infirmities, passing them over in a friendly negligence, as if you saw them not. By this means you will be every body's friend, and they yours, which cannot fail of gaining much applause, by the singularity of your carriage towards them: For if we duly consider, we shall find good manners is due to every body; and although all may not be intitled to your confidence, yet all have a right to your civility, which is the bond of union, and the key of friendship. The Spanish proverb says, *Cortesía de boca mucho vale y poco cuesta*; i. e. Good words are worth much, and cost little.

Behaviour

Behaviour at Home.

BE quiet and orderly in your family, and let not your own house be the only one in confusion. It may be observed, that when men go abroad, they generally put on their best looks and tempers, with their best clothes, that they may not give offence to any. This is a compliment paid to every place and person, in preference to their own family: But it is somewhat strange that it should be so; since, after all, every one likes his own home best; according to the old English adage, *Home is home, though ever so homely*; and yet they often behave the worst in it; as if there were no freedom nor liberty at home, but in disorder and confusion.

confusion. But all this may be owing, perhaps, to the impetuosity of some people's temper, which is restrained abroad, and let loose at home; so that others, who took them for very inoffensive, quiet, and harmless people, are astonished at the change, when they hear quite the contrary character: For the way to judge of a person's conduct is not from his behaviour abroad, but at home, in his own family, where there is no restraint nor temptation to disguise it.

BE not hard of access, nor too curious or over-nice in punctilios of honour or manners, so that it is a pain to approach you, insomuch, that one must (as they say) always go in print; and some are herein so mighty nice and punctual, that they will be
strictly

strictly considering what title you gave them at your first entrance, before they will vouchsafe an answer; and how little soever is wanting in these devoirs, it is a negligence that is not easily forgiven; for such persons are so excessively fond of themselves, that they have no leisure to regard others, and so they readily, for a mere trifle, spoil all solid and real friendship.

NEATNESS.

OBSERVE decency and cleanliness in your person, and neatness in your dress; and fall not into those two extremes, of being either quite slovenly, like a swine, or else perfumed to an excess that must offend all who come near you; the one is
peculiar

peculiar to a tinker, the other to a macaroni or effeminate coxcomb.

THERE ought to be a natural propriety and conformity in dress, as well as in other things, and this is the reason why a man must not clothe himself like a woman, because his person must not be of one kind, and his habit another; but that every thing should be properly adapted, suitable to the age, sex, and condition of people, in their respective vocations and situations in life; and, though in this respect, a man should, generally speaking, be more constant and fixt in his choice of dress than a woman, not altering it on every trifling occasion, yet he should clothe himself according to the fashion of the times, and like other men in his sphere of life, and not to his own

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humour;

humour; that he may not, by an obstinate peculiarity, shew that he wants to reprove others; for it is not enough, that a gentleman be contented with clothes that are warm and fit for his purpose, but he should endeavour to wear them comely, neat, and with a good air. Therefore do not, when at home, entertain your best friends with the worst manners, *i. e.* to be found in an unseemly dishabille, either in your person or furniture. This is a freedom that some good wives often indulge their husbands with, though they would think it a great disgrace to be thus seen by a stranger; but such should know, that this sluttishness argues not only indelicacy, but false policy; because, if the custom be general, then it must follow, that the husband finding more decency abroad than he left at home, will act accordingly;

accordingly ; the consequence will be a disadvantage and disgrace, that she brings upon herself. The Spanish proverb says, *La muger compuesta à su marido quita de puerta ajena* ; A wife well dressed, keeps her husband at home ; *i. e.* from running to other women.

THE same is generally as true, that a husband well dressed keeps his wife from running to other men.

UNSEEMLY ACTIONS.

AVOID all things that are unsuitable and degrading, or such as are incompatible with the rules of decency and good breeding, or that are any ways unbecoming the dignity or rank you are in ; and see that you

give no example of scandal or meanness by your actions, that may offend any one; for the greatest beauty and regularity in other respects, will not excuse this; for only consider how unseemly, and out of character, it would be, for a handsome, genteel, noble, and well-bred lady of fortune, to be seen slabbering at a washing-tub, or sweeping her door-way; although, for any thing else, she offend not, yet this alone is sufficient to make one loath her, because she shews herself in a bad light, and must appear contemptible to every one who sees her.

For although her house, furniture, state and condition, all shew her to be of noble or genteel extraction, and every way suitable to people in high life, yet her actions and behaviour

viour are those of a poor, low, mean, woman; and, although there come from her no ill scent, nor has she a bad complexion, or does offend our senses in any other respect, yet in this one, so base and incongruous to one of her exalted situation, it must be very disagreeable, and give great disgust, to those of a more delicate fancy and genteel turn of mind.

COMELINESS.

IT is true, that although the senses are more active and susceptible of ill, in this respect, than the understanding, yet it often happens, that the same thing which disgusts the senses, doth also displease the understanding; wherefore, a person ought not only to do things that are fit and good,

but also must endeavour to do them comely, and with a good grace, and this gallantry proceeds from the suitableness, conformity, and well ordering of things, without which a beautiful thing is not fair, nor a good one acceptable; even as meat, though it be good and wholesome, if it be ill-dressed, or has no relish, will not please the palate; so it is, sometimes, with the manners of men; which, although they be not hurtful of themselves, yet they are often disagreeable to others, for want of an easy air and comeliness in them, to render them acceptable.

SUPERSCILIOUS AIRS.

RECEIVE your visitors with an agreeable complaisance and open behaviour,

viour, and not with a stiffness that shews they are but half welcome; above all things, do not disturb them with that which does not at all concern them; that is to say, your sovereign authority and power over your family, by chiding, brawling at, or threatening your wife, children, or servants, in their presence; for although they may, indeed, be blameworthy and deserve rebuke, yet you are more so, in taking notice of it so unseasonably; which, at best, is but an indirect way of bidding your guests be gone; for granting that there be no malice or ill design in you, but that on the contrary you are very humble and obliging in other respects, yet in this you will be thought haughty and imperious; besides, it dashes the company very much, and gives you a sort of superiority over
 them,

them, especially at your own table, and in your own house, which should be a place of mirth, and not of offence; your first intention being to regale, not to torment your visitors: much less should you attempt to say any thing directly to them, that may have the least tendency to authority, which would be to favour more of pride than humility, and of command than friendship; your greatest care being to acquit yourself with ease and satisfaction, by paying a suitable respect to all present. The highest punctilio of good manners is rather to be ready to receive, than willing to offer an affront, in your own house; which, like a church, should be sacred from abuses of any kind.

MOROSE-

MOROSENESS.

AFFECT not too much gravity, least you be suspected of moroseness, or at least of some art or design, nor be like those who are determined, at all events, not to be elated at the most successful enterprise, or scarce to be pleased at the most interesting or entertaining circumstance, but put on a melancholy sadness, as if some great misfortune had befallen them, which does not fail to strike a horrid gloom upon all around them; but such would do well to consider, that affectation of any kind is lighting up a candle to their own defects.

ILLATION.

ILLATION.

HE, therefore, who would be pleasing in his carriage, must shun all flagitious vices, and especially those of a beastly nature; such as gluttony, ebriety, luxury, cruelty, revenge, and the like; all which, for their ill properties and evil tendency, are justly rejected and abhorred by most prudent and well-bred persons, as being not only uncomely, but injurious and dishonourable to human nature. But because we are not here to treat of virtues or vices religiously considered, but only of manners as connected with them in a moral sense, either as things pleasing or displeasing to men, I will pass them over, and return to the consideration of those species of civility and decorum, that all well-bred persons

persons ought to observe, in order to keep up that beauty and equal propriety, uniformity, and proportion of things, which men make use of in their words and actions.



Behaviour Abroad.

DO not run heedlessly nor anxiously through the street, nor in a violent hurry, as if going for a midwife or a physician; many accidents may happen through too much precipitation; besides, it is putting yourself out of breath for no occasion at all, perhaps, and creating a perspiration, which, for that time, may be very offensive. This hurry is more like a footman or porter, that goes of errands,

rands, than for people of any fashion. Neither should you go strutting along so stiff and stately as a king at a coronation, nor yet so softly and slow as a pall-bearer at a funeral, but keep an even and moderate pace, and a proper gait, that may be of ease to yourself, without indecently running against or incommoding other folks passing by.

Go not singing aloud, or whistling along the streets ; for (though it may shew the tranquility of your mind) it is accounted very mean in those that do it.

ALWAYS give the wall to women and superiors ; or if you walk with your elder, give him the right-hand ; but if three walk together, the middle place is the most honourable.

GIVE

GIVE room for your superior to pass before you in any narrow place where two cannot pass abreast; as also in entering any house, room, &c. ascending up a hill, or going up stairs with ladies, always go before them; but descending or coming down, always go after them.

IF you go out with your parents, master, or superior, go not wantonly nor in an even line with them, but a little behind, unless bidden to the contrary.

PAY your compliments of respect to all you meet, of your friends and acquaintance; and to persons of desert, quality, or office, though you are not acquainted, making room for them to pass by.

E

IF

IF a superior speak to you in the street, (the weather permitting) answer him with your head uncovered, and put not on your hat till he either go from you, or bid you twice or thrice be covered; take no leave at the first bidding, but with a bow modestly refuse it; it is a disobedience the most easily forgiven.

FREE CHOICE.

A T market, or any other public place, where you go to buy any thing, you are not under the same restriction as at a private house, therefore make the best bargain you can for yourself, and chuse to your own liking rather than another's; for of several things, perhaps, many will be officious enough to give you their
 opinion

opinion contrary to your own, as to which is most preferable to be chosen; but good manners does not require you to give up your judgment, nor are you obliged to put yourself to an inconveniency to accommodate others. The Spaniards say, *Bestia que anda llano para mi, me la quiero, no para mi hermano*; I would have a beast that carries easy for myself, not for my brother.

YET if any doubt remain of your choice, the preference should be given to the cheapest, the most convenient, or that which is already fit for your use, or which may easily be made so. There are two things the Spaniards recommend as worthy one's purchase, *viz. Casa labrada, y viña plantada*; A house ready built, and a vineyard ready planted.

SHORT VISITS.

LET your visits to friends be rather frequent than tedious; nothing is more unmannerly and rude than long visits, they often put a whole house in disorder; besides, a person may have leisure to admit visits one hour, when the next he would be glad to be by himself, or go to bed. Various are the tempers and dispositions of mankind; conversation is agreeable to most, but to some it is barely sufferable, and to others quite tiresome and intolerable. However, where a person is weak enough to obtrude on your privacy longer than you chuse, though it is very ill manners in him, yet good manners requires you to entertain him respectfully; and this you cannot

cannot dispense with, though you may wish him gone a thousand times: but if he continues to stay, you can do nothing more than frequently look on your watch, or be reading some book, &c. all which he will certainly understand, unless he is as dull as a beetle.

COUNTRY VISITS.

IN visiting a friend in the country, or at a considerable distance from home, where you must be obliged to trouble him for bed and board during your stay, trespass not too much on his hospitality; for though in some places you may be extremely welcome without limitation of time, yet in others, you will, perhaps, find

occasion to set bounds to your own visit yourself; remembering the old Spanish proverb, *El buesped y el pece à tres dias biede*; Fish and friends stink in three days.

It is pleasant enough to observe the propriety of the similitude in this proverb, relating to a visiting friend; for the first day, like fish, he is sweet and good company, but the second day he begins to smell, and the third he is quite intolerable; and then, if ever, he certainly ought to think of decamping, and, like a good soldier, save himself from disgrace, by a wise and prudent retreat.

INDECENT

INDECENT ACTIONS.

GOING abroad, spit not aloft or aside in the air, least you sparkle or spatter the face of those coming next to you ; for in the street or fields the carefulest person knows not how the wind may blow to his disadvantage ; and, as the Spaniards say of a prophane person, *Quien al cielo escupe, en la cara le cae* ; He that spits at heaven has it fall in his face.

DISGUSTS.

AVOID all occasions of offence ; and especially when walking with others in the street, you should happen to see a dead carcase, or any other loathsome thing, be sure you turn not
your

your head towards it, or to your companion, to shew it him; neither ask him if he saw or took notice of it: but rather let it be your care to pass it by, unnoticed; and not be the first occasion, that those who accompany you do either see or receive a loathing from such disagreeable objects, that are not worth notice.



Behaviour at Table.

COME not to table unwashed or undressed, neither sit down till you are bidden by your parents, friends, or superiors, and then in your proper place, where you are bid.

OFFER

OFFER not to carve for yourself, or take any thing, though it be what you most desire; neither ask for any thing, but stay till it be offered you.

FIND not fault with any thing that is given you, nor look at or turn it over disdainfully; and when you have meat given you, be not the first to begin to eat.

SPEAK not at table; and if your superiors be discoursing, meddle not with the matter, unless desired.

IF you want any thing of the servants, call them softly, and speak to them obligingly.

EAT not too fast, it shews greediness, nor too slow, it shews laziness; neither make any noise with your
knife,

knife, fork, spoon, &c. nor throw any thing under the table.

STARE not earnestly in the face of any one at table, for although the oddity of his person or behaviour might well excuse it, good manners will not; bite not your bread, but break it, yet not with slovenly or greasy fingers; dip them not in the sauce, nor take salt with them, nor with a greasy knife. Neither spit cough, nor blow your nose at table, if it may be avoided; but if there be an absolute necessity for either, do it aside, without much noise.

Do not sup up the gravy, but rather sop it up with your bread at the end of a fork, if you like it, otherwise it is no ill-manners to leave it.

LEAN

LEAN not with your elbow, either on the table or back of a chair, whilst eating.

OFFER not to another what you would refuse yourself, unless you know it is what he likes best; nor any thing you have on your own plate, except you be much superior, so that the receiver may esteem it as a favour; for, among equals, he who thus offers it to another, though it may proceed from good-nature, seems to make himself better than him to whom he offers it, and it may offend him to be thus under-valued; yet, notwithstanding, if this should happen to you, you must not absolutely refuse or return what he thus offers to you, that you may not seem to find fault, or take any thing amiss that he does.

DISGUSTS.

DISGUSTS.

HANG not your nose over the meat or liquor another is to eat or drink of, under pretence of smelling or tasting it.

GIVE not another drink in the same glass wherein you have drank, without rinsing it, except he be very familiar to you; and much less should you give any bread, apple, pear, plum, peach, &c. of which you have already bitten. When you administer a cup or glass of any thing to another, forbear to spit or cough, and much less to sneeze, if possible to avoid it; but if you should do either, be sure turn your head aside. Blow not in the beer you are to drink, as
is

is usually done, to remove the froth ; but gently move it aside with a knife, or some other clean thing : neither blow into any liquor that is hot, to cool it ; because the Spaniards say, *Donde hai viento hai agua* ; Where there is wind there is water : and no one would care to be so unmannerly accommodated.

INDECENT ACTIONS.

DO not wash your mouth with wine or water, and spurt forth the rinsings in the presence of any one ; nor at or before dinner wipe your knife or fork on the clean table-cloth, because of the brick-dust that may happen to be on them, but rather with a spare cloth ; nor after dinner be picking your teeth with a fork,

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which

which is very unseemly ; nor when risen from table, stand with a tooth-pick in your mouth, like a bird that is carrying sticks or straws to build her nest. For he who is continually pulling forth a case of those sort of instruments, like a tooth-drawer, shews himself to have more thought of his belly than his company, and might as well carry a spoon in his pocket, that he may have it ready at hand.

GREEDINESS.

WHEN at meals, eat not so voraciously as to make others stare at you with surprise, nor so tediously slow as to make any wait for you with dislike ; neither fetch your breath

breath through your nose, belch, or make any clacking noise with your mouth, or loud smacking of your lips, either in eating or drinking. And beware of those cormorants that make a god of their belly, who love eating more than talking; nay, are so very rude, as scarce to give an answer to any question that may be put to them; holding it as a rule not to let a morsel slip them; according to this Spanish adage, *Oveja que bala bocado piérde*; The sheep that bleats loses a mouthful. Such voracious clowns cannot but attract one's notice and provoke astonishment; for we may sometimes see them fixt at the table like statues, neither speaking to any when drank to or called on, nor moving their eyes, much less their hands, from off their plate; but with both their cheeks stuffed as full

of meat as a trumpeter's with wind, make as if they were blowing, instead of eating their victuals; at the same time greasing and smearing their hands, even up to their wrists, and making their napkin in such a pickle, that had they wiped their plates with it, it could not be fouler; and are not ashamed to wipe off (with the same napkin) the perspiration which runs from their thick foreheads, and brazen faces, through greediness of eating; the fulfomeness of all which is too obvious to need any caution to well-bred people.

ILL-TIMED COURTESY.

OFFER not your handkerchief too readily to any one to use, let it be ever so clean; because he, to whom
you

you offer it, may not, perhaps, know so much; and it may, therefore, give him some disgust, which should always be avoided. Good-manners require, that if one thing be esteemed better than another, you should accommodate your friend with it; as of a fowl, a wing is generally thought preferable to a leg; consequently the visitor should be helped to that, though he may not value it so much as you do; but remember, at table, honour is due to another, not to one's self, and therefore the visitor is to be served before the person visited.

ASSUME not too much authority at your own table, neither let your good-manners be so full as to *spill over* upon the company; such as calling out to your guests aloud, and sometimes to a particular

F 3 person

person by name, to make free, and eat hearty, when you well know he is come for that very purpose; assuring him a hundred times (of what he always imagined) his extreme good welcome to every thing at your table; at the same time recommending (which by the way is directing) him to eat of this or that particular thing: all which (though it shews great kindness) is, nevertheless, very rude and uncivil; for, although by this excess of good-nature, it shews you have a care for him, yet the public notice you take of him in particular, must give umbrage, both to him and the rest of the company; to him, as it not only takes away his freedom of choice as to some other part of the repast he could like better, but puts him sadly to the blush, by drawing the eyes of the whole

whole company towards him; and to them, who cannot but be highly offended, in their turn, at the unsuitable and partial distinction you make in your invitation, on such occasions.



Behaviour in Discourse.

AMONG superiors, speak not till required, and then with a modest resolution; with genteel people, patiently attend to the conclusion of their discourse before you reply, and then with such diffidence and modesty, as may shew you are not conceited. Hold not your hand or any thing before your mouth, nor be idly twisting bits of paper, or drawing liquid figures on the table, as some do,

do, whilst speaking, which is very trifling: nor hang down your head; it shews a silly bashfulness, and takes off from the dignity of the speaker, and the importance of the speech.

IF your superior speaks to you while you are sitting, immediately stand up before you answer, and sit not down till he has done, or bids you. Loll not when you speak to a superior, or are spoken to by him; neither strive with him in argument, but candidly submit to his judgment, or at least seem to do it, it is good breeding.

IF he hesitate, stutter, or drawl in his words, pretend not to help him out or prompt him, much less to laugh at him, but patiently and modestly listen to his discourse.

IF

IF a superior assert any thing, wherein you know he is mistaken, yet correct him not, nor contradict him; neither grin or sneer at the hearing of it, though it be droll enough, but candidly pass over the error without notice.

INTERRUPT no one while speaking, especially on any interested subject; no familiarity can excuse such an affront.

WHEN your parents, masters, or superiors, are speaking to any body, do not speak nor listen to them, unless required so to do. Mention not frivolous things to grave persons.

IF your superior be relating a story of which you are already well acquainted, interrupt him not, nor say that you know, or have heard it before,

fore, but diligently attend, as if it were altogether new. Seem not to question the truth of his story if he tell it not right; neither snigger at it, nor help him out, or add to his relation; and by no means tell it after him in the same company.

IF any immodest or obscene thing be spoken in your hearing, smile not at it, for that will shew your approbation; rather settle your countenance as though you did not hear it; but if it be directed to you, immediately withdraw, which will be shewing the contempt it deserves.

COMING in, in the midst of discourse, ask not what was talked of before, but quietly listen to the remainder. Speaking of any person or thing standing at a little distance
in

in fight, describe it as minutely as you please, in words; but by no means point at it with your fingers. Use not any reproachful or contemptuous language to any person, how mean and inferior soever he be; neither be over eager to justify and avouch the truth of your own story, for that, sometimes, is sufficient to make it suspected.

UNMANNERLY RETORTS.

RETORT not back the words of any one, especially a superior, although it be in chiding you; as if he should say, "You do not mind what is said to you;" and you should answer, "Mind what is said? why, yes, I do." This is very ill-manners; and the insolence of your reply

is

is much greater than the negligence complained of; and is a sort of an insulting eccho, that shews the lowest breeding of a person, or rather no breeding at all.

SLEEP not, nor nod, in company that are talking, although the discourse may be flat and dull enough to excuse it; it argues sloth. Some there are who have been guilty of this even at church; and sometimes you shall see them sweating, and their mouths wide open, in the soundest nap imaginable, under a most elaborate and awakening sermon.

Do not, while others are sitting and discoursing, suddenly start up, or pass through the room, or turn from one side or place to another, or
move

move up and down, stretching and shifting about, as some do, in such sort that one would imagine they were troubled with the fidgets; neither be running in and out of the room after other business, as some do, like a dog in a fair, that has lost his master; this uneasiness argues a natural weakness of the body, or an unsettled mind, which last is an affront to the company.

Do not rest or lean upon another while discoursing with him, nor thrust him with your hand or elbow, to awaken his attention, as many do; saying, at the end of every word or sentence, "Do you mind, do you observe, do you understand, do you take me;" and so continue punching and jogging him all the while, that one would imagine they thought

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their

their companion either not quite awake, or deficient in his intellects; and some there are, who will be clawing hold of their friend's garment, with no small violence, to stay him, playing with or untwisting his coat buttons, to make him listen; and I have heard of one who used himself so much to this sort of exercise, that he unbuttoned all he talked with.

VINDICTIVENESS.

BE not captious or obstinate in conversation, by labouring to thwart or oppose another's opinion. Some there are so much addicted to this way, that it is a pain to be in their company; they soon discover themselves by a certain peevishness of temper, and tone of voice, as well as tartness

tartness of expression, that shew both their impatience and frowardness at the same time; but such should know, that to persevere in flat contradictions, and thwart every man's humour, is not the behaviour of a friend, but an enemy. Let your discourse be rather about things than persons, so will you avoid meddling with characters.

COURTESY *in* CONVERSATION.

A TRUE gentleman is always more known by the sweet and gentle manner of his address, than by either his dignity or estate; and, therefore, let it be your care to be one of that sort. Endeavour, by a kind and affable temper, to palliate things, and put the best construction upon men's

words and actions. As in case of a controversy, or disagreement of opinion, on any subject in dispute, it will better become you to speak in this manner: "Sir, perhaps I do not well express myself;" than pettishly to say, "Why you cannot understand me;" and again, "Well, Sir, we will try if it be so as you say," than, "Sir, you know nothing at all of the matter, &c." for it is a pleasing and courtly behaviour to endeavour to excuse another, even in that wherein you know he is to blame. The greatest excess of good manners, in this respect, is to be contented to join with your friend, and make his error common to you both; *i. e.* by taking your part or share with him in the fault, though not in the commission of it; and then, afterwards, modestly to reprove him at a seasonable

seasonable time; saying thus: "Sir, I
 "perceive, we were greatly mistaken,
 "we never thought of doing this or
 "that, &c." although the truth is,
 that the omission lay entirely in him-
 self; and not in you, that joined in
 taking the fault upon you.

UPBRAIDING.

IF any one promises you any
 thing, and is either forgetful of or
 cannot accomplish it, although it be a
 disappointment to you, upbraid him
 not, neither insult him with uncivil
 language and keen reproaches; for
 that destroys all future friendship,
 and puts it out of his power to atone
 for his fault by endeavouring to
 serve you another time.

AMPLIFICATION.

DO not endeavour to amplify or enlarge your account by hyperboles or wonderful stories, to cause astonishment, as some are apt to do ; taking so great a pleasure in telling them, and do it so often over, that at last they themselves believe them true ; neither utter things hard to be believed, though they are really true, or seem so to you ; for whatever has the appearance of impossibility, has the appearance of improbability and falshood, to which no man will readily give his assent, how plausible or earnest so ever it be told,

THERE are some, that so amplify and enlarge on persons and things,
that

that those are sometimes accounted happy who are in their esteem, since they will be sure to be extolled to the clouds; as, on the contrary, those who are out of favour with them, will be sure to be extremely vilified and abused by such double tongues, who set no bounds to praise or reproach, running on from one extreme to another, with no small hazard to their own reputation.

ADVISING.

BE not over ready to advise others; it is an unthankful office to give counsel, though ever so good; especially to him who requires it not, which is only to shew yourself wiser than him; and is, in a manner, upbraiding the narrowness of his judgment

ment and understanding, that he should stand in need of yours; therefore no intimacy can excuse such behaviour, except to children, to friends in apparent danger and distress, or to those who are under your immediate tuition. There are some who are fond of this office, but they are generally those who know but little themselves, for men of good parts, usually decline it; and as to men of gross understandings, few things come into their heads that others have much need of; yet some such there are, who set so high a value upon their own judgment, that if others do not follow it, they are quickly offended; but it should be observed, that insisting upon another person's following your opinion, is as great an arrogancy in you, as it is in him obstinately to follow his own.

ADMO-

ADMONISHING.

T A K E not a malicious pleasure, as some do, in finding fault with the mental imperfections of others; much less usurp the place of judge, by passing a definitive sentence upon every thing you see or hear: neither arrogantly prescribe laws and rules to others, directing what ought, and what ought not to be done. Some there are so busy in this respect, that they almost spend themselves in continual reproofing, admonishing, and correcting others; like those industrious persons who are always weeding another's garden, whilst their own lays neglected, and overrun with nettles, brambles, and thistles.

B A B L I N G

BABLING *and* PRATING.

AVOID those everlasting babblers that are continually prating and letting their tongues run on like a water-mill. There are some so elated with the volubility of their own clack, that they allow not another room to put in a word edge-ways, as the English saying is ; for no sooner do they finish, but they begin again, repeating what they said before, or else uttering forth some other impertinence, with equal impetuosity, to the great annoyance of the company ; and if any thing be said, or story be telling, which they have any knowledge of, they will take it out of your mouth, as readily as one bird does the meat that is in another's beak ;

beak; than which nothing is more un nannerly or vexatious: for there is scarce any thing moves a man to anger sooner than his mind being crossed, and his design known and prevented before he is aware, be it on ever so trifling an occasion; as may be observed in one lifting up his hand to throw a stone at something, and at that very instant another behind him suddenly stopping his hand and preventing him.

INTERRUPTION.

DO not, whilst another is singing or speaking, introduce any trifles or jests of your own to put him out; nor seem to challenge his judgment, by upbraiding speeches, looks, or actions; such as shaking your head, shrugging

shrugging your shoulders, or nodding or winking to another with a sarcastical sneer, in token of dislike: In short, all designs to impede another ought to be carefully avoided. And so, if any one has a bad delivery, a false accent, or vicious pronunciation, you must not offer to correct him, although you abound in languages; for many take this extremely ill, though it be intended for good, and especially those conceited persons, who think they know how to speak well enough of themselves; and though all the world may perceive the contrary, yet such are as much offended at being instructed by another, as a merchant who takes it as an affront, and thinks his credit greatly wounded, to be offered the loan of money unasked, as it implies him poor and necessitous, which his
pride

pride would gladly conceal. And although no good reason can be easily assigned why, yet so it is, those who know least generally talk most; therefore avoid much babbling, that you may not suffer by this imputation, especially if you are conscious that you know but little; for it is a rare thing for a man to talk much and well, not to mention the impropriety of such behaviour; for he who talks much, seems, in a manner, to exercise some degree of sovereignty over his auditors, as a master does over his scholars, and it is not fitting for a man to assume more than his share of this superiority in any company.

PERSPICUITY.

IN all your discourse have regard to perspicuity, striving for plain rather than figurative expressions; as when you would say, "He took the benefit of the morning breeze," or "He enjoyed the fresh air of the morning;" say not, "He imbibed the zephyrs of Aurora;" which, although it signifies the same thing, is not so perspicuous. Some think they shew great ingenuity and learning, in making use of these fine metaphors, or tropes of speech, imagining themselves the securer for not being understood: but avoid all affectation of this sort, especially that of introducing obsolete terms, or barbarous words, that are strangers
to

to the language of your country ; for instance, in Spanish, it is better to say *tapíz*, tapestry, than *paramentos*, which is an old word, signifying the same thing ; and *enseñar*, than *averzar*, to teach ; and *acostombrado*, accustomed, than *estoi becho à esto*, &c. which means the same thing. So that words ought to be proper, and well chosen, to express one's self in the best manner ; as to say in Spanish, He was known, *en las faciones*, by his manners, is much more proper than to say, *en la figura*, or *en el imagen* ; so, likewise, it is better to say, *el tremblor de quartana*, the shaking fit of the ague ; than to say, *el frio de quartana*, the cold of the ague ; and so of many instances, too tedious to mention.

VANITY.

BE not too much elated with your own speech, which is rather to commend yourself, and prevents others from doing it, nor be so confident of your abilities, as to despise others; neither stand hugging and applauding yourself, with a smile of self-approbation, for your address in luckily hitting upon a good conceit, that causes mirth: much less be the first to laugh at it; for laughter belongs to the hearer, not to the relater.

WONDERMENT.

THERE are some shallow skulls, that think every piece of wit they
hear

hear extraordinary, and when any one has said a smart thing, which they think has much sense and ingenuity in it, in a kind of wonder and surprize, will cry out to him, (after a horse-laugh of several minutes) "There you say right; you cannot beat that:" or, "You can never mend that, I am sure, if you talk all night." And so they go on, in a strange, unnatural, retrograde manner, not perceiving the great incongruity there is in depreciating that merit they seem so much to applaud, which is actually to insult him they intend to praise, by insinuating that such a conceit, or stroke of wit, must certainly be his *ne plus ultra*; whereas the truth is, that what alarmed them so much, and filled them with such raptures, might be only his common turn of wit, flowing from an active

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concep-

conception on such occasions; and which, perhaps, if he had foreseen, or minded the notice taken of it, he could have said infinitely better.



Behaviour in Conversation.

THERE is some kind of distinction to be made between these synonymous terms, *discourse* and *conversation*; the former is rather used as a set speech, the latter in common talk, and general communication of our thoughts to each other; but the difference is not so material as to deserve a casuistical investigation, nor any philosophical enquiry.

ALWAYS

ALWAYS endeavour to adapt your conversation to the company you are in, with due regard to circumstances, both of time and place; wherefore observe, that in merriments, and at feasts, melancholy stories are not to be told; as of sickness, pestilence, misfortunes, death, or the like, nor even mention made of any mournful matter; but you should laugh with them that laugh, and weep with those who weep; so will the sympathy of your nature be manifest, and render you agreeable wherever you come.

AMONG superiors only hearken; but among equals speak freely, though with decency; but at all times be more ready to hear than to say; though I think it were not against the rules of good-manners to interrupt those who talk impertinently,

ly, and waste much time for their own pleasure; like some silly fond parents, who (fattened, as it were, with the love they bear to their children) entertain the company by the hour, with nothing else but their pretty actions, smart sayings, fine conceits, their great memory and strength of judgment; foolishly imagining, that as they themselves are so much pleased with this relation, so must all those that hear them.

OMENS *and* PRESAGES.

ADDICT not yourself to the telling of ill omens and melancholy presages, that may seem to threaten the people or nation where you live. Some are so prone to it, that if you happen to fall into discourse with them,

them, intending to regale yourself in their company, and refresh your spirits from labour, by indulging to mirth, can never get out from the recital of some lamentable ditty or other of this sort; and when they hear of a victory, or any good piece of news, that raises the spirits of the whole company, they spoil all with the love they bear to these omens, and their own dull notions of them, that serve but to cast a melancholy gloom upon every enjoyment of life; disturbing the innocent mirth of young folks, and the tranquility of others who for their years ought to rest quiet and easy.

DREAMS

DREAMS *and* APPARITIONS.

PLACE not too much confidence in dreams and apparitions, it is a sign of a weak judgment; nor relate them in company with so settled and serious a countenance as though you believed them; nor in such an earnest and punctual manner as may be troublesome to the hearer; neither tell them at all, unless there be some witty or merry conceit in them, that may afford pastime to others: such as was that of a farmer, who having had most of his corn devoured by rats, and other vermin, at last having caught a large rat, he tied a bell round his neck, which had so good an effect, that it frightened away the rest, and saved his corn; but this piece of ingenuity had a serious effect
upon

upon the country people where he lived, who being ignorant of this circumstance, imagined it was an apparition, and in a little time the whole town was alarmed at it, till the farmer undeceived them; and so their fears, which began in earnest, at last ended in jest, to find themselves such dupes, to put so much confidence in apparitions, that signify nothing at all when known; for a cat, going across the keys of an harpsichord, may cause the same astonishment to those who hear and never see the occasion of it. The agreeableness and pleasantry of these sort of accidents, is the only thing that can justify the telling of such dreams and apparitions; or that can, in any manner, countenance the recounting such otherwise unaccountable sleepy stories.

LIXIVIUMS, or LYING.

ALWAYS have a strict regard to truth, and tell not a lye, though in jest, much less try to defend it with art and disguise: the Spaniards say, *Aunque compuesta la mentira siempre es vencida*; A lye, though never so well disguised, is always worsted. Besides, such being reckoned as mere jesters, are generally held as people of no credit. Some there are who love lying so well, that they will frequently lye where there is no manner of profit or advantage at all in it, but only for the sake of lying; and, perhaps, because it is one of their own coining, they are pleased with it; like a drunkard, that is often swilling, not for thirst, or any occasion he has at
all

all for the liquor, but only for drinking sake.

· ROASTING LIXIVIUMS.

SOME lye out of vain-glory, to be thought of an honourable family; to be esteemed as great soldiers, great statesmen, or people of figure and worth; relating the feats they never did, the battles they never fought, love they never made, and wonders they never saw; striving to entertain folks with things so very incredible, that (if I may be allowed the hyperbole) one might smell the lye almost a league off, which renders all their true stories so suspected, that they can gain no credit, unless they bring witnesses to prove what they say. Of such the Spanish proverb observes;

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El viejo en su tierra y el mozo en la ajena mienten de una manera ; An old man in his own, and a young man in another country, are both liars alike.

SWEARING.

THOSE who get a habit of swearing, truth and lyes are uttered by them with equal affirmation. This may truly be called an unprofitable sin; others gratify the covetous, concupiscible, or irascible appetites; but swearing is a senseless, tasteless, and unprofitable sin, that brings neither pleasure to the palate, nor gain to the purse. One of God's judgments against swearers is, that the number of their oaths discredit even the truth they would persuade;
for

for over-earnest asseverations furnish men with a suspicion, that the speaker is conscious of his own falsities, that he is thus obliged to confirm them by an oath; but swearers pretend that it is only a custom, that they do not know themselves when they swear, and when ever they do they mean no harm by it; but such may be answered by this distich:

Weak's the excuse that is on custom built;
The use of finning lessens not the guilt.

He that prophanely swears at every turn, especially at sacred things, demonstrates himself to be an ill-bred clown; such language grates the ears of good men, and they will either go out of his company, or turn him out of theirs.

COMPOTATIONS, or DRINKING.

IN company, be very cautious of drinking to excess, or of advising others to it; remember the English proverb is, *Many cups, many diseases; too much oil choaks the lamp.* It often steals away men's reason, and makes them look, act, and speak like fools; so true is the Spanish proverb, *Dò entra el beber sale el saber*; When the wine is in, the wit is out. Wherefore avoid drinking toasts and healths, especially in bumpers; it is a very clownish custom, and is an ill excuse for those who are greedy of liquor; if any invite you to it, endeavour to evade it with thanks, (though by the way it does not deserve any) alledging your weakness of constitution, and at the same time
accepting

accepting friendly the wine that is offered, setting it down again, without drinking it; for force, in this respect, infringes King Ahasuerus's law, and tends to excess; and although many are ambitious of shewing the strength of their constitutions this way, by drinking for wagers, to prove that they cannot be overcome, or out-done by any body; yet many come short home by this violence offered to nature: so that we ought to esteem their victory this way, only as an infectious vice and brutish sin, not to mention the excessive ill manners it must be, either to become or be seen drunk in any genteel company whatever; besides, it lays one too open to the artifice of designing men; and he who was but just before as mute as a fish, is now as loquacious as a fool, according to the

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following Spanish adage: *Después de beber cada uno dice su parecer* ; When people are drunk, they are open-hearted ; *i. e.* After drink, they tell their mind. And then it is that a man forsakes himself, as it were, acting the part of an unfaithful friend, by untying the bag of secrets in his own breast, which fly about like birds let loose from a cage, and presently become the entertainment of the whole room, and afterwards of the whole town.

ILL WEEDS.

THERE is no opposing the force and prevalence of ill customs but by reason, and the practice of virtuous precepts ; for such is the age we live in, that vices of all sorts will spring
up

up and grow apace, notwithstanding all endeavours to prevent them, by the most strenuous documents. The Spanish proverb says, *Yerba mala no la empece la helada*; The frost doth not hinder the growth of weeds.

LOQUACITY.

BE not too loquacious or over-talkative in company; it is accounted but sport to hear a man run on so at random, without rhyme or reason; a conduct so disagreeable as seldom to be met with in sober and sedate persons, but only among tipplers, and such persons as are loosely given; who being well warmed with liquor, grow enraged as it were, and adding fuel to their natural inclinations, think they are fit to govern the whole

whole world, when they are least able to govern themselves ; and when such a talkative fellow considers in what high light he is held by his tippling companions, (though every body else, perhaps, despises him) he thinks himself authorised to say any thing that comes uppermost ; and with a disposition of commanding every body, and an air of importance, that makes him swell and talk big, with the authority of a Corregidor or Judge, he looks magisterially around him, to see who it is that shall presume to behold him with irreverence, or even breathe in his presence ; much less to deny him the readiest audience, when he shall vouchsafe to indulge them with a speech from his fine, eloquent, silver tongue : As it once happened in company, where a genteel looking sort of a man, but full
of

of himself and his own conceits, taking a few strides across the room, stood before the fire adjusting his ruffles, and shaking his witty knob, expressed himself in the following elegant manner to a gentleman then present: "Z—ds and bl—d, Sir, "the world is nought, the state is "nought; there is nothing but a par- "cel of knaves in the house, and fools "out of it; so that nothing at all "goes right. I wonder, by the faith "of a king, the Moors (*i. e.* enemy) "do not break in upon us, and come "into our very habitations; egad, if "I had the government in my hands "but one Session, I warrant I would "make the cock crow otherwise." And saying this, he prepared himself for a general plaudit, and another full bumper; whereas, if he had held his tongue, he would have been much better

better thought of, and no body would have known he was a fool ; for, as the Spanish proverb says, *El bobo si es callado por sesuso es reputado* ; A fool, who says little, passes for a wise man.

TRUE it is, that those who speak well, and with a good grace, without reflecting on others, are blameless; yet, at the same time, it should be done so modestly, that an opportunity should be given for others to speak in turn, and not engross all the conversation to one's self ; but there are some who are so exceeding fond of talking, that they place their whole pleasure and delight in those who will but give them the hearing ; and if by chance there be two such babblers in one place, it will be great odds if they both agree, for each of them will strive to be the cock of the company ;

pany ; and as the proverb says, *Cada gallo canta en su muladar* ; Every cock will crow on his own dunghill. Wherefore, whenever you speak, let it be with caution ; be careful to know the minds of those you converse with, and suit your discourse to the taste of the audience.

TACITURNITY.

AS much loquacity is very troublesome, so is too much taciturnity extremely disagreeable, and renders such mutes suspected of art and design ; of these the Spaniards give this necessary caution, wherein is included the mischievous effects of crafty and fullen silence ; *Guardate de hombre que no habla, y de can que no ladra* ; Take heed of a man that does not talk,

talk, and of a dog that does not bark. Besides, for a man to be always silent while others are conversing together, shews he is either very deaf, or very careless, and that he desires not to interest himself in their discourse, which is both clownish and unmannerly, if not unnatural; for every one knows that speaking is the privilege of man, silence of brutes; the former is a kind of mutual intercourse, that opens a door to friendship by a social familiarity, whilst the latter shuts it quite out, and shews such persons would rather be unknown and lay concealed, which often proceeds from pride; and, as this is a vice of a scornful nature, it ought to be treated with equal contempt: wherefore, in all your behaviour, whether it be in silence or conversation, carefully avoid all extremes,

tremes, and let it be your greatest policy, as well as prudence, to live in good friendship and esteem with all men, by a strict adherence to these admonitions; for although your disposition be naturally good, and actually directs you to good rules, yet it may be vitiated and rendered bad, by bad custom; and therefore it is necessary, before it take root and spread too far, to oppose to it good examples, that an ill habit may not spring up, and at last grow too strong and obstinate to be eradicated; therefore take care that the same circumstance may not happen to you as to the baker's bread, as recited in the following Spanish adage: *Al en hornar se hacen los panes tuertos*; The loaves in the oven come out misshapen.

IF, indeed, you be hoarse, or have naturally an ill utterance, or any impediment of speech, silence is then not only commendable, but political; covet not, therefore, to sing or say much under such disadvantages, but correct the fault of your tongue, by a silent attention to others; for by care and study you may hide your natural imperfections, whilst others expose them by their vanity and imprudence. In speaking to any one, bawl not so loud as though you were calling for a coach, nor so low as you cannot be heard; both are extremes that give great umbrage: and if you happen not to be heard at first speaking, the second time raise your voice a little, and not be always wedded to one tone; yet speak not too shrill, because you was not heard before, when you spoke softly; for
that

that would be to shew both your impatience and ill-manners at the same time ; and although you may dislike the trouble of being obliged to speak one thing twice over, yet is the fault sometimes not so much in the hearer as the speaker, on account of the different modulation and tone of the voice, that is particular, in particular persons and places.

PEDANTRY.

IN all your conversation observe propriety ; let your words be well marshalled before you begin, but not affected, nor interwoven here and there with poetical diction instead of prose ; as to say, “ My light is obnubilated by your refulgence,” which are a sort of galimatias never made

use of, except by consent of all present, and for mirth sake; and then, if you see others of your own age innocently entertaining themselves this way, be not behind hand, nor break the order observed in company, but endeavour to recollect something you know of the sort, when it comes to your turn; but if you have no readiness to do it skilfully, say very little concerning it, retiring in time, like a good fencer; so will you save your credit and your manners, leaving the company well pleased at your behaviour, and with a good opinion both of your judgment and courteous disposition. Above all things avoid extremes, and be not either too careless of what you say, or too stiff, precise, or pedantic, in your way of delivery, to the annoyance of the company.

IF

IF you are a scholar, it is a happiness generally confined to yourself, since no one can participate of the advantage of it but scholars; therefore beware of mixing *Latin, Greek,* or any other language, into your common discourse, in the company of those who understand neither; but if you ever should find it necessary, in order to illustrate any matter, or to shew your abilities, (which ought not always to lay hid, like a candle under a bushel) be sure you explain yourself immediately, in the language of your country, otherwise it not only appears pedantic and self-conceited, but is a great affront to the rest of the company; nor, being a grammarian, have you a right to descant upon the impropriety of another's expressions, which would not only be endless, but utterly destroy all order and harmony

in society, as it is publicly exposing their ignorance, and renders them silly, and you disagreeable to the whole company; for, if we rightly consider things, the end of speech is only to be understood, and if they understand each other, that is sufficient for them, though their whole discourse were one continued solecism, as it often happens; such as, “*I sees*” “*him*; *I goes* to her; let him come” “to *we*; let *she* come to me; there” “*was* ever so many people at church;” and abundance of the like intolerable improprieties of expression, very common in country places; yet would not any of them thank you for the pains you might take to inform them better, they being already well pleased with each other’s conversation; which rustic tranquility ought not to be interrupted or obtruded on by
another’s

another's superior talents in grammatical knowledge, which they know nothing of; and how much soever you know better, and how uneasy you may really be for their ignorance, remember you are not obliged to convert all the world. As, therefore, much learning and instruction may here be lost and pass unheeded, reserve it for other company; who, understanding you better, will judge better of your abilities.

CONTENTION.

BE not contentious, froward, or overbearing, in your conversation, it irritates one part of the company, and intimidates the other; but if at any time you should unwarily be drawn into a dispute, answer in a mild

mild and gentle manner, making use of the hardest arguments and the softest words, that it may not appear your intention is to insult, but to instruct, not to overcome, but to convince and persuade: aim not at ordering all the matter at will, nor strive to have the whole honour attributed to yourself, but leave every one his share; and, in contending whether what has been alledged by any one be just and reasonable or not, leave it to the judgment and opinion of the majority, who are generally the best judges; and if any one be more confident than the rest, e'en quit the field, and let him sweat and toil in the dispute, till he has tired both himself and the company; for such behaviour is inconsistent with the honour and character of a modest man, who cannot think of obtaining

obtaining the victory in a wrangling dispute, no more than in a bloody field, without much hatred and envy, both which it is his business to avoid. And because (as was observed) many weak people naturally seek to attribute glory to themselves, by depreciating and undervaluing some, that they may shew themselves wise before others, and be taken for persons of great importance; therefore it happens, that such often counsel, reprehend, reprove, and defend, sword in hand, (as it were) against all men, leaning to no one's opinion, but maintaining their own, right or wrong, in spite of all opposition; and are so blind and obstinate at the same time, that no argument, however poignant, is of force enough to alter their resolutions; and although such wranglers cannot reasonably find fault

fault with the other's sentiments, yet will they not be persuaded to forsake their own errors which they have once maintained; wherefore a peaceable and prudent man silently withdraws from such hot fiery tempers, with this Spanish proverb in his mouth, *Del agua mansa me guarde dios, que de la brava ya me sabré;* May God deliver me from a still water, and I will deliver myself from the rough.

REASON.

THE impropriety of the above behaviour, the major part of the world do not well consider, or will not much regard; but each man following the natural bent of his own impetuous inclinations, (like water down a hill) goes whither that directs him,

him, contrary to the uniform law of reason, as if that were an unnatural guide to him; whereas every one knows that reason is his peculiar privilege, and the only thing which distinguishes him from the rest of the animal creation; since it has power to alter ill customs, and to correct and assist nature whenever she goes astray; and those who will not follow it are worse than the beasts of the field: for in brutes we may, sometimes, discern a most resplendent ray of reason; which, if not their own, has been wrought in them by our industry; as we may observe in the menage of the horse, dog, parrot, ape, elephant, &c. all of whom shew a docility in their several actions, that very nearly approaches, nay often excels, those who call themselves their lords in the general creation.

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If, then, these and many other creatures, much fiercer and stronger, do tamely submit themselves to the weak power of man, (a thing which by nature they are entirely repugnant to) and become so ready and useful, merely by the force of custom; how much more ought man to conclude, that he shall greatly benefit himself by following the rules and documents that are drawn from reason, if he will but listen to them! But sensual men, like brutes, love sensual pleasure, and esteeming present delight beyond thought and reflection, seek to avoid that which detains them from it; thus we find, that not only hurtful pleasure is sometimes avoided, but even that which is good is often noisome and offensive to a depraved appetite; for while men live according to sense, they are
like

like a sick person, to whom all food (though it be sweet and pleasant in itself) seems bitter and unsavory; and he therefore finds fault with it, and with every one that gives it to him, though the fault be not in the meat nor the cook, but in his own bad palate, that has no relish; so likewise *reason* (which of itself, and to a wise man, is exceeding sweet) seems bitter to those whose nature is vitiated by a false taste. We often find an excuse for our weakness and errors, under pretence that no reason is sufficient to restrain our natural appetites, and therefore it is needless to try at it; yet, surely, if we were to meet with an owl or an ass, they could not afford us a more senseless or stupid argument; for nothing is more apparent than that we, at ripe years, should still continue to be like young

L children,

children, both for ignorance and passion; were it not that *reason* (which increases with our years) informs us in the one, and controuls us in the other; and by its benign influence, greatly improves our faculties, turning us (as it were) from beasts to men, prevailing over our sensual appetites, and inducing us to a more judicious and rational way of thinking; which is a manifest proof that it is our own fault and neglect, and not nature's, that renders us culpable in most respects. It is therefore false and perverse, to maintain that no art can improve nature, nor no curb can restrain her impetuosity; on the contrary, we have often seen her ruled both by *custom* and *reason*; the former of which is called second nature, and the latter, nothing can resist; therefore you should (from your earliest

earliest youth) begin to learn to cultivate and improve a good disposition; first, because then you have more time to do it; and secondly, because that is the season when we are apt to receive the first impressions of virtue, which is seldom or never wholly obliterated, but will continually adhere to us, notwithstanding our frequent digressions, even to the last stage of life.

INDECENT ACTIONS.

DIRECT your discourse with a becoming grace, and without too much action; some use such quick motions, with their arms spread out, that it is dangerous to be too near them; whilst others put themselves in such a position, or attitude, that

one would imagine they were driving away flies. Some there are, that all they fancy in their brains, they must needs fashion with their hands, playing it off with their fingers, like one who is skilled in the *lingua digitis*, or dumb speech; whilst others are so very earnest to let you into the true sense of their meaning, that they cannot keep their seats, but must needs get up, and act over again the manners and behaviour of the person they speak of, be it ever so extravagant; and which, indeed, is sometimes so extremely gross, and imitated so awkwardly and noisy, as to give much offence, both in words and actions; all which is not only a manifest proof of very low breeding, but a great annoyance to the rest of the company.

CAUTI-

CAUTIOUSNESS.

SPEAK not in company before you have well weighed and considered the subject in question, that your discourse may be well delivered, and consistent with itself. Covet not to be the chief speaker in company, especially among superiors, nor be always silent among your equals or inferiors; the one favours of boldness, the other of contempt; yet, of these two extremes, you cannot err so much by holding your peace, as by indulging your tongue; as it is reported of *Poibano*, a very pleasant and discreet man, that when one gave him many injurious and opprobrious speeches, he heard him out patiently, without any interruption, or retorting

torting back his scurrility; and being asked by another, why he did not answer him again, very pleasantly replied, that while his antagonist was running on at that rate, he was considering within himself, that he never had repented of being silent, but for speaking he had often repented.

EGOTISM.

AVOID all conversation about yourself, family, or pedigree; for what has any one to do with these? especially of your quality, honour, valour, riches, dignity, &c. as many imprudent persons are wont to boast of, on every occasion; which, as it is making comparisons with the rest of the company, must be very disagreeable; because, if those present are

poor,

poor, or of mean extraction, or condition of life, and you are in affluence, it is tacitly upbraiding, or reminding them of their poverty and misfortunes, which are the more enhanced by your prosperity and happiness, that sets you so much above them; if any be equal to you, it will raise jealousies, and foment divisions; and if they be superior, they will heartily despise you, for a conceited purseproud person; wherefore, neither exalt nor debase yourself beyond reason; but rather dispense with some of your merits, than arrogantly shew a desire of maintaining them, at all events; for even the truth, that may be found in these cases, (though it should not really derogate, or take from the merit of others) is not very pleasing when too much insisted upon; being but, at least, only vain-glory,

glory, hid, perhaps, under the cloke of humility.

CONFORMITY.

BE, therefore, always moderate in your encomiums, either of yourself or others; for those who, without measure, continually extol their own worth, or those who too much depreciate and under-value it, seeming intent upon destroying or evading those honours which manifestly belong to them, do actually shew more pride than those who usurp to themselves those honours they never deserved; so that he who shuns being called by that title, or to accept of that compliment which he really merits, and is conscious to be his due, and which all those in his station

tion are apt to challenge to themselves, notwithstanding the seeming humility of it, really offers an open insult to every body else; for to despise, and set light, by the honours of renown, which others so eagerly pursue, is a kind of boasting and extolling one's self above all the world, which is the greatest excess of vanity; because no man of sense would willingly refuse what is so generally approved of by all others; and which is offered only as the reward of virtue; except he whose pride holds them either as very idle and superfluous, or much below his merit.

CALUMNY.

SPEAK not ill of any, and speak more of their merit in their absence
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than in their presence; but where you cannot speak well, be silent. Neither depreciate nor calumniate any one, his family, or friends, though you may think those who hear you are pleased with it, and may greedily hearken to it: this vice usually happens through envy of another's superior abilities, or their wealth and honour in the world; and therefore prudent and understanding persons wisely withdraw from such ill tongues, knowing that those who tell such things of others, will tell others as much of them.

CONTRADICTION.

DO not voluntarily oppose, or contradict another in his conversation; it favours more of malice than friendship,

friendship, which last ought to be the bond of all society; for those who controul or dislike all manner of discourse they meet with, but their own, shew they are but little acquainted with the nature of man, which is impatient of contradiction; for every one loves to conquer, and hates to be overcome, no less in words than works; therefore, if you would aim to be generally pleasing in conversation, be not too dogmatical or positive in your opinion, but incline to that of other men, especially in trivial matters, not worth disputing about: for the victory, at best, often proves our loss; and many times, by gaining the conquest in a frivolous question, and things of little or no consequence or value, we often displease, and even lose some dear friend or acquaintance,

quaintance, whom policy, as well as gratitude, requires us to preserve.

LET these examples and cautions admonish you to avoid all words and actions that are not suitable to the company you are in; always considering the persons, time, place, and occasion, that you may not err, nor give any one an opportunity to say any thing against the propriety of your behaviour.

CLOWNISHNESS.

THERE are some people so naturally ill-bred, and of so clownish a disposition, that no company, nor conversation in the world can ever polish them, or if they try, can never make them bright, for it is with the
mind

mind, as with the body ; an ill shape does no honour to the taylor, nor a froward mind to a diligent preceptor, be either of them ever so skilful ; for, as the Spanish proverb says, *Aunque vesteis à la mona de seda, mona se queda* ; Though you clothe a monkey in silk, it is still a monkey.

CURIOSITY.

BE not over curious to know other people's affairs, it is very ill-manners ; the affairs of your own house and family is of more concern to you, and may find you sufficient employment, without giving yourself the trouble of inspecting your neighbours ; much less pretend to instruct another in his own way of business, which is calling his judgment in
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question, in what he certainly ought to know best, although his intellects were ever so deficient in other respects. The Spaniards say, *Más sabe el loco en su casa, que el sabio en la ajena*; A fool knows his own business better than a wise man does another's.

SLANDER.

KEEP a strict guard over that little mischievous engine, the tongue, that it slip not to your disadvantage, and slander not your neighbour; nor throw out any sly inuendos, sarcasms, or invidious hints, against him, it is both mean and dangerous; neither seek to accuse him publickly, though ever so just, unless you have no faults of your own to answer for; but if
you

you have any, especially of the same sort with him, you must be very ignorant indeed, not to know that policy requires silence. The Spanish adage is very poignant in this respect, which says, *El que tiene tejados de vidrio no tire piedras al de su vecino*; He, whose house is covered with glass, must not throw stones at his neighbour's.

EXAMPLE.

THE force of example goes far beyond precept, which should make superiors, especially parents and guardians, be careful how they act before inferiors; especially before children and youth under their tuition, that they may not be answerable for their misconduct; for youth generally pur-

follow the same track as their elders, and that with the same rapidity, whether good or bad, as naturally as sparks fly upwards, or as water runs down the declivity of a hill. The Spaniards have a proverb to this effect; which says, *Por dó salta la cabra salta la que mama*; Where the goat leaps, there the kid follows.

STABILITY.

BE firm and constant in all your undertakings, and waver not in your resolutions to do a prudent action, if it be in your power; but whatever you find in your heart to do, do it with all your might; this is the only thing that distinguishes a man (not only for the strength of his body, but of his mind) from the weakness that

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is too incident to the natural frailty of woman, whose fickleness and instability is often so apparent, as to become incorporated with the mutability and inconstancy of other changeable things; this makes good the following Spanish proverb: *Muger viento y ventura presto se mudan*; Woman, wine, and fortune, are soon given to change.

FRIENDSHIP.

IN your choice of a friend, is shewn the propriety of your judgment: if he be wise and prudent, you will be thought so too in chusing him; if he be not, the world will lessen it's esteem for you both, because men are always judged by their companions, and so you will suffer for making an ill choice; consider, then,

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who is fit to fill up this important post; important to you, as your character greatly depends upon it: First, then, those who have no brains at all, and those who have too much, are equally to be avoided; for the former, who is a fool, may involve you in trouble, by foolish enterprizes; while the latter, who is a knave, will take care of his own interest, to the prejudice of yours; the one ruins you by his ignorance, the other by his artifice; therefore you cannot be too circumspect in the choice of a friend. The Spanish proverb is very poignant, which says, *Ni de estopa buena camisa, ni de puta buena amiga*; There is no having a good shirt of tow, nor a good friend of a whore.

CONSTANCY of FRIENDSHIP.

NEVER forsake an old friend for a new one, the change is seldom for the better; an old friend is sometimes better than a new relation, because he already knows your constitution, manners, and circumstances, and will help you in time of need; but a new relation has got all these to learn, before he can or will be of any real service to you. Observe the beauty of the Spanish adage, in this respect: *Azeite vino, y amigo, antiguo la mejor*; Oil, wine, and a friend, the older the better. Here are two things very significant, and at the same time extremely applicable to the nature and composition of true friendship, *i. e.* oil and wine; the quality of the one is to sup-
ple,

ple, alleviate, and soften; the other to animate and revive: so an old friend, in time of affliction and adversity, endeavours to smooth and soften our care and distress, by his friendly counsel and advice; and in time of mirth and prosperity, elevates and raises our spirits, by the chearfulness and activity of his own. But, in the midst of all this intimacy, he is the best friend, who preserves an equilibrium in his behaviour, and is free, but not too free. I do not here mean an unfriendly reservedness, but only that he should not so far forget himself, as to let his discourse or behaviour abate of that respect to his friend that he knows is due to him, and which he pays to the rest of the company; as some imprudently do, though, perhaps, without design; yet it's consequences are often bad, as it brings

brings him into contempt, and depreciates the true value of friendship, which should always be held sacred.

CONDUCT to SERVANTS.

IF you have servants, remember not to fall into the vulgar mistake of thinking that, because they receive wages, and are so much inferior to you, both in dress and address, therefore they are below your notice; the inequality that is between you, should not cause you to forget, that it is blind fortune, not nature, that makes such distinction; but remember that servants should be looked upon as humble friends, and that returns of kindness and good usage are as much due to such of them who deserve it, as their wages are, or as their service

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is due to us when we require it: neither be against their entertaining themselves in innocent mirth, it will make a hard place the easier, and an easy one comfortable, and be a proof to you that they are contented with their service; and though they have got no wealth, yet, if they have a good character, and a good master, they may have reason to rejoice; besides, the poorest people on earth, we see, are merry sometimes. The Spanish proverb says, *Canta la rana y no tiene pelo ni lana*; The frog sings, and yet has neither hair nor wool.

A FOOLISH haughtiness in the stile of speaking to, or in the manner of commanding servants, is, in itself, very indecent and ungenteel, and argues low breeding; experience shews that you will be much better, and
more

more readily obeyed, in proportion as you are less imperious.

BUT, on the other hand, enter not into too close an union, nor be too free in discourse with them, nor they with you, least this intimacy should degenerate into neglect, and make them forget themselves, and the respect that is due to your authority. The proverb says, *Mucha conversacion es la causa de menosprecia*; Too much familiarity breeds contempt.

TRUE POLICY.

DO not shew yourself much troubled at any evil you cannot avoid; and if you repent of any thing you have done wrong, let no one know it, that he may not discover your weakness;

weakness; yet, alter it (if you can) for your own convenience.

IF you have any thing valuable, that you would not willingly part from, keep it to yourself, for exposing it to another's view, is but tempting him to ask for it, and it is ill-manners to refuse him; likewise be sparing of praises, (before company) even of those things you may think the most praise-worthy, least it excite their curiosity, and induce them to circumvent you in the enjoyment of them. The Spanish caution is very necessary in this respect: *Ni cavalgues en petro, ni tu muger alábes à otro*; Do not ride upon a colt, nor praise your wife before another man.

FALSE POLICY.

IT is a false policy, that borders on folly, to make too much parade and ostentation of one's wealth and possessions. King Solomon, the wisest man, was less politic than wise in this respect; he was wise in erecting a place of worship sacred to that God who had blessed him with so much riches, but vastly impolitic in his manner of furnishing it; for the superb and glorious ornaments of gold, silver, and precious stones, that adorned the temple, were probably its destruction, as it tempted the enemy to sack it, for the great booty it contained; for soldiers fight chiefly for spoil, not merely for blows: no wonder, then, if that, which was first

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dedicated

dedicated to religion and peace, became afterwards the cause of war and confusion. The Spaniards say, *Al que tiene muger hermosa, ò castillo en frontera, ò viña en carrera, nunca le falta guerra*; He that has a beautiful wife, or a castle on the frontiers, or a vineyard upon the road, is never without quarrels.

THE like imprudence, and false policy, King Hezekiah shewed, in making too much parade and ostentation of his great wealth, and it had the like ill consequence; for it is recorded, that Merodaco Baladano, king of Babylon, at the report of Hezekiah's recovery from his illness, sent ambassadors to compliment him on that occasion; when this prince had the vanity, or rather weakness, to shew them all his immense treasure;
and

and therefore God, to punish him for his pride and vanity, told him by his prophet Ifaiah, that all his treasure should one day be transported to Babylon; and so it happened; for he refusing to pay tribute to the king of Assyria, Sanacherib, in revenge, invested Judea, and seized all his riches. The Spaniards have another smart proverb to this purpose, which says, *Niña, viña, peral y habas, malos son de guardar*; A young girl, a vineyard, a pear-tree, and a field of beans, are hard to be kept.

THERE is another kind of false policy, even among honest folks, which, as it is almost become national, requires to be more specifically animadverted on; indeed, it ought to be called a want of wisdom,

as well as policy: namely, that of publickly advertizing, in the common newspapers, the secret that has saved a man and his whole family from impending ruin, by some well-concerted scheme or trap, lain to prevent wilful fire, murder, robbery, &c. or to kill or catch the villain in the perpetration of the fact. Thus, it is common to see in the public papers, next day, the whole transaction lain open, how, and in what manner, in order to shew the ingenuity of the inventor, in avoiding the robbery or fire, and taking the robber or incendiary: which is extreme false policy; because, that same invention, which so happily succeeded then, and might have answered a like purpose another time, is now entirely frustrated, and rendered for ever useless, for being
thus

thus publickly known and recorded by these kind retailers of news ; which can manifestly tend to no other purpose, than to cajole and amuse the public, while it gives the same rogues a private hint how to attack and counter-scheme the same person again.

HONESTY.

THAT honesty is the best policy, is an old English proverb, that carries with it the most incontestible marks of truth, yet all are not so agreed neither, if they were, there would be no rogues ; but these thinking themselves wiser than all the world, imagine that to cheat, cozen, defraud, and plunder, are most admirable things, if done with security,

ingenuity, and address; the reward
 of which stimulates them to perpe-
 trate the most hazardous enterprizes;
 for they conclude that plenty, mirth,
 and gay delight, being preferable to
 that poor, naked, half-starved thing,
 called *honesty*, with her knapsack of
 penury, want and indigence, at her
 back, must certainly be most eligi-
 ble, whatever those grave, old-fa-
 shioned folks, that make a conscience
 of every little error, may say to the
 contrary; thus they reconcile them-
 selves to the most atrocious actions,
 applauding themselves for their wit
 and humour; thinking, by this piece
 of policy, to snatch the goods of
 Dame Fortune out of her lap, in spite
 of her teeth, and to live many happy
 days and jovial nights, upon the
 plunder and spoil of others. But
 mark the end of it: the devil helps
 them

them to commit the crime, and then (like a deceitful master as he is) leaves them to suffer the punishment; for, behold, in the midst of their career, justice overtakes them, and these over-wise gentry come short home. Now where is their wit and policy all this while; for those to run the hazard of suffering a miserable and shameful death, who might have enjoyed a peaceable and happy life? they think to escape, no doubt, and lay many artful and subtle stratagems to baffle justice; but hear what says the Spanish proverb, *Mucho sabe la raposa pero mas el que la toma*; The fox is very cunning, but he is more so that catches her. Thus we see men are not always so wise as they think they are; for, in the midst of their security, they are often caught out, even those who think themselves
great .

great men, and can rule the world in state; but they are not great men who do little or mean actions, but those only are so, who take care to keep on the right side of honour, which is honesty, and that is always the best policy.

TRUST *and* CONFIDENCE.

IF you are a man of property, take care whom you entrust with it; and place not too great a confidence in any one, it is that security that renders you less secure. Judge not of a man by his appearance, for therein lays the deception; and, as every tradesman has his proper address, so every villain has his proper artifice; a silver tongue will steal your gold,
and

and a smiling countenance will cover the deceit. The Spanish proverb says, *Debaxo de buen sayo està el hombre malo*; A good coat often covers a wicked fellow.

HOWEVER, on the other hand, be not too suspicious, for then you will never be easy; the only thing you can do, is to act with circumspection; you cannot be too *cautious* whom you take into your house; but you may be too *careless* on that head, the consequence of which may be fatal. The Spanish proverb says, *Mete el ruin en tu pajar, y quererte hà heredar*; Let a scoundrel into your barn, and he will contrive to be your heir. Therefore, direct your choice of a person more to his character, than to the interest he may seem to have in the world, and esteem him more for
his

his honest simplicity and integrity, than for his cunning subtlety, and knowledge of the world; for, although you may have much knowledge of things, yet, if he outwits you, he has more. The Spaniards have a merry proverb, very applicable to this purpose: *Mucho sabia el cornudo, pero mas el que se los puso*; The cuckold was very cunning, but he was more so that cuckolded him.

SECRESY.

WHEN a friend entrusts you with a secret, be not so unfaithful as to reveal it to another; if it be your own secret, entrust no one else with it; for, if you cannot keep it yourself, how do you think another will! Consider the danger you are exposed to,

to, and the folly you commit, by disclosing it yourself to any one, it lays you open to his mercy, and you are continually in danger of the mischief you have put in his power to do you : remember the Spanish adage, and the importance of it; *A quien dices tu puridad à este das tu libertad*; To whom you entrust with your secret, you give up your liberty.

AVARICE.

IF Providence has blest you with wealth, bless others by your munificence; at least, spare of your superfluities for their support; it is the best use you can put riches to, if rightly applied. The Spanish proverb says, *El dar limosna nunca mengua la bolsa*; Giving alms never lessens the

the stock. This adage shews the wisdom of confiding in God's providence. Those who have the nearest pretensions to your kindness, are, first, your immediate kindred and relations; and, next to them, your intimate friends: but there are some churlish dispositions so hardened and unnatural, that they will not own any of them, because they have no mind to relieve them, but can bear to see them in the utmost necessity, without affording them the least assistance, and even turn their back upon them, as though they knew them not. Of such the Spaniards have this proverb; *El avariento rico no tiene pariente ni amigo*; A covetous rich man has neither relations nor friends.

LIBERALITY.

A GENTLEMAN should always distinguish himself by his liberality, when in his power; this is one of the chief characteristicks in the composition of a gentleman, and the original word itself seems to import it, being derived from the Latin, *generosus*, generous. And, especially, he should reward tradesmen, mechanicks, servants, and all those who are immediately useful; because, if it were not for them, a gentleman must be obliged to work, or wait on himself: and, indeed, this is as much a national concern as a private one, to encourage and reward arts, manufactures, and service, according to the several degrees of merit in the artificers and servants,

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who will be the more firmly attached to you, in proportion to the encouragement they receive. It will cause you to be well served, and prevent their running to other countries, and other masters, for a living. The Spanish proverb says, *Quieres que te siga el can dale de pan*; If you would have the dog follow you, give him bread.

PRODIGALITY.

NEVERTHELESS, be not too profuse, so as to reduce yourself to want that of another, which now you have sufficient of in your own purse to supply yourself: remember, hasty prodigality brings hasty misery; and too quick a draft may drain the Bank. The Spaniards say, *Quien tiene quatro, y gasta*

y gasta cinco, no ha menester bolsíco ; He who gets four, and spends five, has no need of a purse.

FRUGALITY.

BUT if you find your circumstances sink, fetch them up by a timely frugality ; for, as the Spanish proverb says, *Mas vale guardar que de pedir* ; It is better to be sparing than beg. For a gentleman has too much pride to submit to such a disgrace, and too much honour to do an unjust action ; for he has been long used to know that, *El dar es honor y el pedir dolor* ; It is an honour to give, and a pain to ask. Therefore, the necessity of thinking before-hand, and providing for contingencies, is a prudence that every man should endeavour to ob-

serve, before he be reduced to the very last extremity; for it should be remembered in time, that, as the Spaniards say, *Bolsa vazia baz el hombre sesuda mas tarde*; An empty purse makes a man wise too late.

BENEVOLENCE.

BEING in easy circumstances yourself, remember those who are not so; for that which gives you pleasure, is possession of some property, and that which gives another pain, is the want of it; wherefore, if you are solicited for a place, pension, or any favour which is in your power to grant, do it immediately, or not at all; either of these is a proof of the best friendship, and, indeed, of the best policy; for a tedious expectation lessens

lessens the kindness, and destroys the gratitude due for it; as he who solicits it thinks he deserves it, for the great trouble, expence, and attendance, he has been at in obtaining it.

THERE are many opulent persons that can do a benevolent action if they will; but this power tends only to mortify those dependent on them, when they do not do it; consider, therefore, what anxiety and trouble it must be to those who are so disappointed, and have no other hopes than what you give them; therefore, when you promise, think you are bound to perform; it is lawful to promise, but not lawful to break promise. Some there are, so careless and negligent of what they say, that they utterly forget they ever did make such a promise, to whom, or

for what purpose, till their memory be rubbed up, by the unwelcome presence and importunity of the solicitor himself: but this shews he was made but little account of; and, as he was seldom thought on, so he was as little in esteem. But those who take upon them to make professions of service for a friend, should shew it by an earnest attachment to his interest, whenever opportunity offers: for the Spanish proverb says, *Bien ama quien nunca olvida*; He is a true lover, who never forgets.

GRATITUDE.

GRATITUDE is no inherent virtue in man, but the effect of example and good precept; for there are some so very foddid, that they
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can scarcely receive a single benefit, but they wish it were double, though, perhaps, they had not the least title to any; and if a benefactor does not continually supply them with favours, as constant as a rivulet does a reservoir with water, they are dissatisfied, and return no thanks for what he has done; than which nothing can be more unmannerly, and if it were universal, would soon put a stop to the most united friendship. Be careful, therefore, not to run into these extremes; for if you have the least spark of honour left, you cannot but endeavour to return the kindnesses you receive, even double, or at least so far as it is in your power. The Spaniards have a fine proverb to this purpose, that includes in it the very essence of gratitude. It says, *Al que da el capón, dále la pierna y el alón;*

alón; If one gives you a capon, give him the leg and the wing.

CEREMONIOUS BEHAVIOUR.

AVOID all superfluous ceremonies, as much as possible, they are extremely incommoding to both parties, those who are obliged to make them, and to those who are obliged to receive them. These were of less use among the ancients, than now; but it may be observed, (by the way) that we very improperly call those ceremonies, that really are not so; for, of old, ceremonies were taken only in a religious sense, for that solemnity which priests made use of at the altars, and in their sacrifices and offices belonging to holy things, which only concerned divine worship;

ship ; but now that name has been usurped by men, ever since they began to forsake God, and reverence one another ; bowing, cringing, and wreathing themselves into all shapes, making their congees in an artful and strange manner, with their hats off, calling men lords, kissing their hands, as if they were hallowed, and saluting them with many extraordinary titles and appellations, quite unknown in former times ; and some, seeing this custom so new, and of such importance among men, called it ceremony ; which, according to the use that is now made of it, is a certain vain expression of honour towards him to whom we give reverence, consisting of much deceit, as well in countenance and gesture, as in words, stuffed with grand titles and high expressions of our devoirs, that have
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little meaning, and less sincerity in them; for we often honour to the eye, and outward appearance, those whom in our minds we heartily despise, professing ourselves their most humble and obedient servants, when, in fact, we never intend them any service at all. As it once happened to a young gentleman, who meeting an ancient man, in point of good manners saluted him, according to the custom of the country, saying, "*Beso las manos de V. Md.*" "Sir, I kiss your hands." Whereupon the old gentleman, presuming upon his years, stretched forth his hands for the young man to kiss; who repenting of his compliment, had the address to turn all to a joke; and taking him fast by the hand, with his own hands, instead of kissing it, pleasantly

ly said, " Sir, your worship and I
" against any other two."

SALUTATION.

THE common greeting, or salutation of the English and Spanish people, are not more different from each other, than the soil and produce of their respective countries. The Englishman asks how you do; as if every one was either a fool or physician: the Spaniard says, " Sir, I kiss your hands;" which is false, for he never intends it.

THE first behaves very silly, if speaking to a person he sees in good health; and if he be not, his asking affords no remedy: the latter tells a gross falsehood, in saying he does that
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which he does not, and which would put him to the blush to perform. Both these salutations, then, are mere idle ceremonies, that signify nothing at all; and, although this last be a sort of acknowledging superiority to him to whom it be spoken, yet it is no more than with the tongue, the heart having no share at all in it. The Spanish proverb says, *Las manos besa el hombre que querria ver cortados*; A man often kisses those hands which he would see cut off.

Continuation of CEREMONIES.

NEVERTHELESS, ceremonies are used, that we may not be entirely out of the fashion; but this is carried to such an excess, sometimes, that not regarding the dignity, state, or quality,

lity, of the person we address; it is frequently given at random to any one promiscuously, so that, sometimes, you cannot distinguish mechanicks from gentlemen, nor those from persons of quality, by the manner of address, and ceremonies, that are used indifferently towards them.

THESE ceremonies are used three different ways, *viz.* for profit, vanity, and obligation.

PROFITABLE CEREMONIES.

FOR profit is understood, every lye that is spoken for the particular interest of him that speaks it; such as those used first by dealers in the way of trade, but chiefly by flatterers and base adulators, who often trans-

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form themselves into the shape of friends, most servilely conforming to every body's humour, not to please, but to plunder, or to gain something by them; not to give content, but to cozen and defraud; which, how agreeable soever this may be to those who are vain-gloriously given, is a most flagrant and enormous vice; and, therefore, a well-bred man ought carefully to avoid it.

VAIN CEREMONIES.

THE second sort of ceremony, which is vanity, is, when we give unto any persons greater titles than they really deserve, intending thereby that they should do the like to us; which are plain and obvious flatteries, that no ingenious mind can bear:

bear: so that those who make such ceremonies, and use them to this end, besides that they are so abominable in themselves, are offensive and troublesome to others, contrary to truth, and incongruous to all sense and reason.

OBLIGATORY CEREMONIES.

THE third, and, indeed, most necessary ceremony, is that of obligation or desert, and therefore cannot easily be dispensed with, without the greatest breach of good-manners; such as acknowledging favours received, pulling off the hat, and addressing one's self civilly to persons of real merit and dignity; and these may be called due ceremonies, because they proceed not so much from our

free will and inclination, but according to use, and from the custom and practice of giving honour where honour is due; which custom being universally established and approved of, is become an absolute law.

FREEDOMS.

DO not call or answer a gentleman by his christian or first name, who is not much inferior to you, unless you be extremely intimate with him, and even then but very seldom; because it is, in fact, lessening and undervaluing him whom you profess to esteem; for he knows that in such language they usually call to workmen, labourers, servants, &c. Neither address your brother by the name of Tom or Jack, unless it has been the

the usual stile of the family; but always by the endearing appellation of brother; for that, as it were, bespeaks love and unity, which should always be the true characteristick of a reputable family; so that those who observe not these distinctions are inexcusable, as it is not only paying a way to disgust, but is mean and vulgar. Therefore refrain from such familiarity, and rather endeavour to imitate the words and actions that are given and received by way of salutation amongst the genteelest sort of people.

CONFORMITY.

OPPOSE not the common address and manners of the country you are in, like some austere, conceited

persons, whose pride makes them think that every one owes them reverence and respect, and either know not how, or will not deign, to return one good word or civil look to the most obliging person, having a pleasure in themselves, to be distinguished and taken notice of for these peculiarities; the contrary to these sort of persons are, those who are so profuse and excessively abounding in good-manners, that they become quite troublesome; and it may be said of them, that the one has as much too much, as the other too little manners; spending all their own, and others time, to shew both their good breeding and their impertinence together; for they dwell so long upon trifles and things which of themselves are of no manner of consequence, and very little, if any thing at all, to the purpose,

purpose, in order to render themselves pleasing and agreeable to others, that at last it becomes quite ridiculous and irksome to hear them. From whence we may perceive, that both extremes are wrong, which proceeds from a manifest impropriety of conduct, some using too few, and others too many ceremonies; but the custom of the place we are in should determine these points, according to the following Spanish adage: *Por donde fueres haz como vieres*; Wherever you be, do as you see; or, as the English proverb has it, When at Rome, do as Rome does.

ADULATION.

BE not a fawning sycophant to any one, let his degree be ever so exalted,

alted, he will not have the better opinion of you for such meanness; nor be like those vain triflers, who, to shew their humility, must needs point themselves out for fools, and endeavour to exemplify such excess of complaisance and adulation, that you can perceive little understanding in them; neither suffer yourself to be flattered beyond your deserts, nor too greedily listen to those praises you really merit.

FLATTERY.

FLATTERY is compounded of three of the most sordid, and hateful qualities incident to mankind; viz. lying, servility, and treachery; a man who flatters his neighbour, spreads a net for his feet.

A PRE-

A PRETENCE of kindness is the universal stale to all base projects; by it men are robbed of their fortune, and women of their honour: every one knows that a supine and credulous facility exposes us at once, to be a prey and laughing-stock, yet the heart has no avenue so open to any thing as flattery; which, like some enchantment, lays all it's guards asleep; but, if we did not flatter ourselves, the flattery of others could do us no harm. He that reviles me, perhaps, *calls* me fool; but he that flatters me, if I take not good heed, will soon *make* me so. Every flatterer has some design or interest in view. Remember the Spanish adage,

Menca la cola el càn,

No por ti sino por el pan.

The dog wags his tail, and holds up his head,
But it is not for thee, it is for thy bread.

COMPORT-

COMPORTMENT.

IN all ceremonies, regard should be had to the age, time, place, and condition of the person whom you address: with poor mean people you should be very brief in conversation, but not waspish, nor insulting; which is extremely low, and only to be found in upstarts, and those of mean education.

ATTENDANCE.

NEITHER use nor expect many compliments and ceremonies in business. It is a most tedious thing to be obliged to wait by the hour at the levee of great personages; such
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as lords and persons of quality, who think they have a right to all the time one has, and to whom we dare not speak freely, though our business be ever so urgent; so that it often falls out, that poor suitors must take their turns, like alms-men, before ever they can be heard, and numbering the words spoken by their superiors, and consulting the furrows of each wrinkled brow, stand aloof, impatiently observing the many trifling impertinences of people at ease; I mean, the little great men under them; such as the clerk, butler, porter, footman, &c. cursing them a thousand times (in their hearts) for anger, to see how they make them lose their precious time and labour for nothing at all; being, at last, forced to return home as wise as they came, quite disconsolate at their disappointment,

appointment, with no other answer than the liberty of calling another time, to act the same tragedy of attendance and dependance over again.

BUSINESS.

THE same may be said of the officers and clerks in some of the public offices; who, although they are amply paid by the government for doing their duty, can scarce give a civil look, nor hardly an answer, to those who come about business there; and notwithstanding they continue cringing and scraping before them, they take no notice at all, for a very obvious reason.

VENALITY.

VENALITY.

THERE are some suitors, who are thus ill-used, so very dull and uncircumspect, that they cannot immediately perceive the design, or comprehend the venal expectations of these placemen; whereas their great taciturnity, their short and careless manner of answering questions, should hint to them, that they will not do their duty willingly, without a bribe: though they themselves would think it very hard to be served so; and to stand bowing and speaking submissively, and waiting in like manner at any other place so long, for what might as well have been done at once. But yet, so it is, men must, sometimes, conform to

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such

such persons, and their measures, if it were but for their own conveniency.

OBEDIENCE.

TAKE not the liberty of using many ceremonies with persons above your rank, it is troublesome; nor especially with those who are of an exalted station and condition of life, for it there is insolent; but only approach, and answer them with humility and plainness: for such personages require of you more obedience than honour; and therefore, that servant was in an error, who made a formal offer of his service to his lord, when it was his duty to be always at his command. Nor is it fitting, if a gentleman chuses to stand bare-

bare-headed, for you to bid him be covered, nor when he is sitting, for you to sit too, unless you are bid so to do; but when a superior is pleased to seat you above himself, to do you honour, though you should not greedily accept it, yet you must not presume to refuse the favour, especially if he insist upon it; because it operates then as a command, which (as was said) it is your duty to obey, and not to dispute.

SUPEREROGATORY CEREMONIES.

AMONG persons of equal rank with yourself, or who are but little distinguished above you, either in age or condition of life, your compliments may be more restrained, and ceremonies less; for those we use in

the performance of our duty to superiors, are received as due to them; but among equals, the fewer compliments the better: and though little honour is conferred by us upon such who really deserve them; yet, if you should chance to exceed a little, in the politeness of your carriage, even to those who do not, it is no fault; but will rather redound to your advantage, and operate as a gift, being more than could be challenged or expected from you; by which means you will procure both love and esteem.

EXTENSIVE CEREMONIES.

YOU may then use ceremonies to advantage, as a skilful taylor does his cloth, which he cuts out to make garments;

garments; who makes them rather too long than too scanty; and who, in cutting out a waistcoat, makes it not so small as to be unfit to wear, nor so big that you might mistake it for a furtout, but allows sufficient for the purpose; and so, if you should take a greater latitude in your compliments and ceremonies towards those who are somewhat higher than yourself, you would certainly be esteemed very courteous and affable; but much more so, if the person be equal, or somewhat lower than you are, in quality or condition of life: yet he who extends these ceremonies to an unreasonable length, is accounted but a vain silly coxcomb for his pains; because none but such would willingly bestow so much unnecessary time and trouble to expose himself; and this is that ceremony

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which

which proceeds from whim, and not from custom.

NATURE.

BUT if we follow nature, we may pass our whole lives without any ceremonies at all, and yet make no material breach in true friendship neither; witness those people called Quakers, who justly maintain, that all ceremonies that are not of use, are absolutely superfluous; and those that are, be only so many lawful jests or lyes, that may more properly be called vanities; and, to ingenuous minds, who disdain to prostitute their truth and sincerity to such idle things, it is an odious and unpleasing thing for any to be obliged to it; and the reason they assign for it is, because
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great perfonages ought to be honoured, rather by their own works, than by another's word ; for, in all ceremonies there is much flattery, and he who flatters moft, plainly fhews himfelf a knave, as he that fuffers it fhews himfelf a fool ; for the knave cunningly perceives, that he who is pleafed with it is generally vain, arrogant, fimple, and of little underftanding, or he would not fuffer himfelf to be thus vanquifhed and overcome by fo filly and light a thing. In fhort, vain and fuperfluous ceremonies are downright flatteries, that have their foundation in falfhood, which is beneath the character of a gentleman to countenance or fupport.

ARTFUL

ARTFUL CEREMONIES

THERE are a sort of people that seem to make an art or trade of these ceremonies, and keep a book or register of them, (as one may say) noting down who is to be the subject of their next entertainment ; and how such and such dupes are to be treated and address'd. Some there are, who can go to market with them, (as it were) making them pass instead of ready money, selling them to pay their debts with ; as some masters do their servants or inferiors, whom they pay with these sort of ceremonies, by a dispensation of some part of their duty ; giving them leave to stand covered before them, and to talk free and uncontrouled, treating them

them in a kind and familiar manner, and sometimes with great courtesy; which, perhaps, they would not suffer, if it were not for this disagreeable circumstance, of an obligation to an inferior.

SUPERFLUOUS CEREMONIES.

BE not ambitious of excelling in these kind of accomplishments, which at first sight deceive, and at second both tire and torment; for some make use of ceremonies and compliments, to supply the natural defect of their own slender abilities, which they are too conscious of; apprehending, that as there is but little substance or profit in their deeds, if they should be wanting in words, nobody would be able to endure them;
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like some good women, who having tolerable faces of their own, but not thinking them handsome enough, must be continually patching and painting, to set them off to more advantage, till at last they become quite intolerable. These superfluous ceremonies, how eligible soever they may seem to such empty heads who study them, do certainly tire those who suffer them, as it is an infringement on their liberty; seeing that every one desires to live according to his own pleasure, free and easy, without the restraint of so many useless ceremonies; and this liberty is more esteemed, because it is of more real worth than any other sublunary thing whatever.

DESPISING.

DESPISING.

DESPISE not any person, nor set light by him, although he be your enemy : for it is a greater disgrace to despise, than actually to do an ill turn ; because whom we injure, we make some account of ; but him that we despise, we make none at all.

SCORNING, *or* DERIDING.

FORBEAR to flout at, or retort other men's defects or errors upon them, (although they really have such faults) for this is no proper way to get rid of them ; besides, to scorn and deride is a pleasure we take to
shame

shame another, without any profit at all to ourselves ; therefore, all well-behaved people do generally avoid persons who take such a malicious pleasure in making another uneasy by this ill-natured way of reproaching.

SARCASMS.

BUT there are some, who, when they cannot give ill language, will silently inveigh against the defects of others, in a manner equally malicious, by often smiling with sarcastical jeers, and other like exterior acts of contempt ; cracking their jokes, and solacing themselves with the imperfections, and even miseries of others ; which, to a wise and prudent man, is rather matter of the greatest commiseration ;

miseration; for although the sharpness of the tongue may relish well, and be extremely pleasing to some men of a sarcastical turn, yet this tartness should not be done, so as to endanger or too much disturb the regard we owe to each other, nor so as to break in upon that love and tranquillity which is due to friendship; but only so that the joke or raillery any one receives from you may be light and easy, that it may be borne without trouble, and excused without shame.

PROPER JESTING.

AND although these quips and cracks serve as so many reproofs to amend men's foibles, by laughing and joking at their *faux pas*, or little slips

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and oversights, yet care should be taken to do it tenderly and properly; and as they are fallies of wit, they are generally well received and approved of, when coming from one who knows well how to apply them, because we perceive his intention to be very far from injuring any thereby; and therefore, without doubt, those who can talk merrily, and yet friendly, and without prejudice to any, are much more esteemed than those who either know not or will not season them with the balm of friendship.

IMPROPER JESTS.

AS, on the contrary, those are justly ill thought of, who seek to follow this vein of mirth without
any

any abilities, and pursue it beyond all bounds of discretion, not observing any rules of good-manners therein; wherefore, as this talent of jeering is but, at the best, to make sport for others, and that with the defects and errors of those whom we ought to love and esteem, he that will do this properly, and with success, ought to be a very prudent person, as he must take many things into his consideration, besides the vanity of appearing as a wit, in order that he may not fall into an extreme which every wise man endeavours to avoid; I mean, that of diverting one part of the company at the expence of the other.

MANY jests can scarce be distinguished from earnest, especially by some crabbed persons, who are so

captious, that they take all mirth of this sort for affronts, and are so void of understanding, that instead of being pleased and diverted with it, they grow restive and cholerick; and, like fools, will endeavour to retort the most innocent pleasantry with the greatest ill-manners, insomuch that none can safely jest, or meddle with them. The Spanish proverb says of such, *Burlaos con el asno daros ha en la bärba con el rabo*; Play with an ass, and he will flap you on the face with his tail.

SOME there are, who suppose you should bear with their troublesome-ness as long as they please, and if you but gainsay them, you affront them; for they are of such a boisterous disposition, and so offensively disquiet, that although they are sometimes quickly pacified,

pacified, yet during the time their anger lasts they so infect others as to cause a general animosity and tumult : but what shall we say of such headstrong passions, whose animosity rather increases than diminishes by time ; whose wrath goes not down with the sun, but tarries with them all night ; and dissembling their evil intentions and cankered minds, with cheerful countenances, take what was said in a friendly manner, as the most egregious affront ? to such persons, when we fall into mirth, we must (as they say) sew a hose about their legs, as they do the chickens, that we may know them afar off.

HOWEVER, though quips and jeers may, in general, be well taken, yet would I not counsel a gentleman to addict himself too much to them,

nor ought he to introduce them at random, at all times and places; for if we truly examine the nature of jests, they are little less than bold asseverations, and subtle deceits; and therefore we should leave the perpetual repetition of them to comedians, and those who live by them; who, though they jeer and banter ever so much, cannot prejudice any body by it; but, on the contrary, if they do it wittily, are generally rewarded for it; but when a gentleman says any thing too sharp and cutting, he is to consider how much he exposes himself to censure, for every one is offended with him who takes the liberty of lampooning his wit, or telling his faults; therefore, for many reasons, he whose desire is to be well esteemed, should not affect to make himself master of many jests, especially personal

sonal ones, much less to value himself for his ability (like a jack-pudding) in being satirical and scandalous; nor to take such pleasure in the great exuberancy of his wit, as to be in danger of losing a friend for the sake of a joke.

PERSONAL TAUNTS,

BE cautious of personal jests and reflections, or of making sport of or jeering the natural defects and imbecility of any man's person; for it often happens, that those who ought to have been silent on that head, and yet have spoken it to another, have been as sharply answered; as it once happened to a one-ey'd fellow, that jeered a man with a hunch-back, who, by way of derision, said to him,
 " Why

“ Why sure, friend, you must be hor-
 “ ridly tired, to have carried that
 “ heavy burden ever since the morn-
 “ ing;” to which the other as wittily
 replied, “ That may be, but it is
 “ hardly day-light with you I per-
 “ ceive; for you have opened but
 “ one window yet, though it is even-
 “ ing.” Thus each jeered the other
 with the imperfections with which
 nature had marked him. The Spa-
 nish proverb is extremely applicable
 here; which says, *Si tienes la cabeza*
de vidrio, no os tomeis à pedradas con
migo; If you have a glass head of
 your own, do not pretend to throw
 stones at me.

BUT fatirical speeches generally
 wound deeper, when they touch
 either upon one's birth, family, de-
 scent, or honour; and therefore, if
 you

you cannot shew your wit in any other manner, it were much better never to use it here ; true it is, that to pass this troublesome life with any degree of pleasure, we may be allowed to use some sort of sport and pastime ; and quips and cracks are often used as instruments to excite laughter and create mirth in us ; such recreation is intended to relax and unbend the mind from more serious studies, and the body from labour and fatigue ; therefore they are very happy, and most to be admired, who can speak both wittily and sensibly on a subject, and raise mirth without envy, or joke a person without offending him ; but there are very few who know how to do this properly ; for it often happens, that what pleases and gains the good-will of some, may entirely displease and lose the favour of others ;

others; and, commonly, where laughter has no place, and to be pleasant pleases not, there to jest or jibe any body is very unacceptable; for sometimes, there is no worse jest than truth itself; because, being ill-timed, it is ill-told, and consequently unsuitable.

THERE are some jokes that sting like a hornet, even to prejudice; and others that tickle like a lady-bird, even to rapture; and there are some that do neither: but the true sterling jest is, to bite like a lamb, close and quick, and not like a dog, fierce and worrying.

SEASONABLE JESTS.

SOMETIMES a jest has it's force, and sometimes not, according
to

to the time and occasion it is spoken, or the company we are in; but if it be not witty and pleasant in itself, no wonder it displeases others; for first it proves luke-warm, then presently grows cold, and at last is quite frozen; and if by chance the company laugh, it is not at the propriety of the jest, but at the silliness of the jester. And because jests are commonly nothing but ingenious conceits, or rather deceits artificially conveyed, so they cannot properly be made but by persons of a sharp and ready turn of wit, especially on a sudden; and therefore it suits ill with dull men, or those of dull or gross fancy, to attempt it; except it be, when speaking by chance, in such their simplicity they happen to utter things worth laughing at, which is the more agreeably taken, because
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the joke comes naturally and un-
 awares, as it were, and not by a pre-
 meditated, witty, and feigned art.
 The same may be said of the actions,
 as well as sayings of men; as it is re-
 ported of a *Biscayan*, who being sent
 to buy a young pullet, to shew his
 judgment, bought an old cock, sup-
 posing he had done well, because the
 cock was bigger than the pullet:
 and of this sort there are infinite jests
 that are merely natural; but it is
 not every one that has good wit, that
 can make a good jest; for, like
 poetry, it is a peculiar gift of nature,
 and a readiness of thought that every
 one cannot easily attain to; there-
 fore, knowing and discreet persons
 understand themselves better than to
 think to do it always, and are con-
 tented with the talent and disposition
 they are endued with of doing it
 sometimes

sometimes with success; wherefore observe, that when you have once or twice made trial of the strength of your wit, in vain, and really find that you have no faculty or natural genius that way, forbear to busy yourself any more about it; for, after all, it is what few are very excellent in; indeed, some there are, who have this knack or property of jesting, that no word or action can pass but presently they have some witty joke or smart repartee ready to say upon it, whilst others are so extremely dull, that they can neither invent nor reply to what is invented, nor even relate, either in words or writing, the jests that another person has made or uttered; at least, not with such grace and delight as the author himself did.

RULES FOR JESTING INNOCENTLY.

AMONG the several ways of jesting, there is one very inoffensive, and at the same time innocent and entertaining; namely, to make sport with a word of divers significations, as a Spanish gentleman (who was travelling through a town) did, when he asked what place that was, and how they called it? they replied, it was called *Casár*; which, in the Spanish language, signified not only the name of the village, but also *to marry*; to which the gentleman replied, with this jest, in Spanish: *Quien passa por el Casár por todo puede passar*; He that can pass through matrimony, may pass through all places.

DUBIOUS

DUBIOUS JESTING.

SOME punsters attempt to do this, but, alas! very lamely; the joke being oftentimes too far fetched, and their words with very little sense or meaning in them, which barrenness of conceit renders it very unsavory; whilst others are so unsettled, both in their words and countenances, that you cannot easily know how to take them, or where to leave them, not perceiving when they speak in earnest, or when in jest; and by a long habit and continuance in this vague and disguised manner of jesting, much inconvenience often happens; for whenever they are to speak the real truth, they gain no credit, because they are thought to be only in jest; like the boy in the fable,

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who

who called out, "The wolf! the
 "wolf!" when there was none; and
 when the wolf actually came, no one
 heeded him: besides, such persons
 are often obliged to corroborate their
 assertions by an oath, that they may
 be believed. Now, therefore, that
 you be not brought to this necessity,
 let your earnest be usually more seri-
 ous than your jesting; and if you
 make any jests, or crack any jokes,
 for mirth sake, let them not be heavy
 and bitter, with invective compari-
 sons, nor wanton and childish; such
 as sily taking away, hiding, or se-
 creting any thing from your com-
 panion; nor continue it so long as to
 give him uneasiness, and perhaps
 make him suspect your integrity;
 much less should you strike, scratch,
 kick, or pinch any one in jest, least
 he

he too violently resent it, and you both come to fall out in good earnest.

RULES TO KNOW A GOOD JEST.

IT may be necessary to observe, that jests usually carry with them a proof of their own merit; and that there is a certain criterion, by which we may judge of their keenness and pleasantry, or of their dullness and insipidity; for when the jest is pleasant and agreeable, the company is so too, even at the very opening of it; and when it is uttered with propriety, they applaud it with an excess of that mirth and jollity that manifestly shews their delight in hearing it; but when it is not approved of, there is a certain silence or sneer of contempt displayed in every countenance, to

the utter confusion of the author; who, if he be prudent, will either withdraw or forbear making any more; the fault, in fact, being his own, and not his auditors; or, in other words, the defect was in himself, not in his audience; therefore, let him who jests be not too confident of his own abilities; and his jest's not meeting with a general approbation of the company, he should not be offended with them, but himself, and remain convinced of the impropriety of it, as by a definitive sentence, from which there can lay no appeal.

REPARTEE.

THE knowing how to make a ready answer, or smart reply off hand,
directly

directly to any question, is no less requisite, than to know how to make a witty and pleasant jest; and some there are so very ingenious, and endowed with such a gift, that they will answer so quick, and so wittily apply a pleasant speech to the subject in question, that one would imagine they had studied nothing else.

STORY-TELLING.

BESIDES what has been already mentioned, concerning jests and repartees, there are some as fond of telling as others are of hearing stories, but this also requires some art to do it with propriety, brevity, perspicuity, and decency. A gentleman should avoid all *double entendres* and low jokes; and above all, he should
be

be extremely cautious of telling any smutty stories, *i. e.* such as have any obscenity, or even the sound of it, that may any ways offend the modesty of the most delicate ear; but such passages (if judged necessary) should be couched in civil and modest terms of expression, in a reserved manner, and by way of circumlocution, not point-blank, especially where women are present, that you may not trespass on the delicacy of the sex: thus, if you can be as well understood, by saying the mouth or the lips, it is better than to say the nose or the ears; and you may say the belly is full, but not the paunch or guts are full, and that you have the stomach-ache, rather than the belly-ache; so that whenever you have occasion to mention any parts of the human body, in *puris naturalibus*, it is the greatest excess

excess of good-manners, to do it as covertly as possible; and in every story the plot of the tale should be so neatly lain, and artificially wound up, as to give the auditors ample satisfaction, from the beginning to the conclusion of the whole, without any offence.

TRAVELLERS are often suspected of taking the liberty to invent whatever their imagination dictates to them; some extolling things far beyond the truth, others despising all out of their own country. Two gentlemen going through Chantilly, in France, one said to the other, "A little while ago I came this way with one of the greatest babblers I ever met with in my life; and, as much prating and lying are near akin, he told me the most abominable lyes that could
"possibly

“ possibly be invented. One day he
 “ asked me what I thought of his be-
 “ haviour? I answered, It was pretty
 “ well; but that, whenever he told
 “ a story, he exceeded the bounds so
 “ much, that it gave occasion to as
 “ many as heard it, to speak ill of
 “ him behind his back. Well,
 “ then, says he, seeing it be so,
 “ when we come to our inn, sit you
 “ down close by me, and if (in the
 “ course of our conversation) you
 “ should hear me tell any thing that
 “ seems to you that I go out of the
 “ way, pluck me by the sleeve or
 “ skirt, then will I understand and
 “ stay myself. With this agreement,
 “ we came that night to a lodging,
 “ whither, also, by chance, many
 “ gentlemen arrived, and as they sat
 “ down to table, and my master a-
 “ mong them, I sat close by his side,
 “ (as

“ (as agreed on) and as the custom is,
 “ after supper, every one began to tell
 “ of the wonders he had seen in his
 “ travels; the turn at last came to the
 “ good man, my master, who said,
 “ He had been in the land of Japtha,
 “ and among other marvellous things,
 “ he had seen a church a thousand
 “ feet long. At this, perceiving him
 “ so much out of the way, I plucked
 “ him by the skirt; he presently un-
 “ derstood me, saying, and one foot
 “ broad. The gentlemen began to
 “ look at each other with astonish-
 “ ment; and to smile, until one of them
 “ said, In the name of God, Sir, for
 “ what use was this church so long
 “ and narrow? He replied, Thank
 “ him who pulled me by the skirt,
 “ or I had surprised you more; so
 “ we’ll e’en make it square, and then
 “ it will be proportionable: where-
 upon

“ upon there was such a laughter
 “ among them all at my master,
 “ that he was fain that night to
 “ get him out of the inn, as fast as
 “ he could, for that it became a pro-
 “ verb with them, when any one told
 “ any thing that seemed a lye, the
 “ third man would say to him, E’en
 “ square it, for it is long enough
 “ of conscience.” Thus there are
 those who value themselves upon
 lying, whereas it is a vice that all per-
 sons of breeding ought to be ashamed
 of; therefore count it not any degree
 of wisdom to forfeit your veracity,
 in order to be thought a wit. There
 are some so anxious to excel in this
 way, that they will be continually
 racking their brain for new matter,
 and have met with as witty a rebuke
 for their pains; as it once happened
 to a traveller, who said, that a-
 mong

mong the extraordinary things he had seen, was a cabbage, of such an enormous size, that a regiment of soldiers could easily shelter themselves under the leaves, from the inclemency of the weather; and this he told with such an air of assurance as disconcerted the whole company, except one gentleman present, who had address enough to reprove him, by a tale equally extravagant; he said, that in his travels he had seen a copper or caldron, so vastly large, that the hammers on one side it could not be heard by the workmen on the other, in making it. To which one of the company cried out, "And pray, Sir, for what use was that caldron so extremely large and unweildy?—Sir, says he, to boil that gentleman's cabbage in, for it is certain no other could possibly do it." This

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story,

story, though as great a rhodomontade as the former, gave great pleasure, because of the pat manner and design of telling it, which manifested to all the company that the teller did not relate it for the sake of lying, but of reprovng the lye that was told, which he did with all the poignancy and gentility imaginable.

TALES and stories should be such, that besides the pleasantry and entertainment, there should be some probability in them, or some moral instruction, or good example for human conduct, as they were wont to do in ancient fables, among the Romans, who (amidst their mirth) were always tenacious of their virtue and integrity; such as we have from Æsop, who tells us of two friends travelling on foot together, and
passing

passing by a wood, there came forth a large wild boar; whereupon the one laying his hand upon his sword, meant to defend himself and companion, advising him to do the same, that neither of them might perish; but his companion, who made more account of his own safety, trusting more to his feet than his hands, immediately betook himself to flight, and climbed up a high tree, where he found he sat safe, and free from danger; his companion seeing himself thus forsaken, and that alone he could not make any defence from the fury of the boar, immediately cast himself down on the ground, feigning himself dead, he held his breath, and did not once blow whilst the boar came and smelt him round his nose, mouth, and ears; and imagining he was dead, went away with-

out doing him any harm; when the boar was gone, his companion in the tree came down, and asked his fellow what was it the boar had said to him in his ear? to which the other answered, "He told me I should
 "never travel again with such a
 "false companion as you." This story is both amusing and instructive, having a moral highly interesting to true honour and friendship. In imitation to these fables, or such like discourse, take care of too much circumlocution and reiteration, and of rambling from the subject, which is extremely tedious and disgusting; and that you may not confound yourself, nor perplex your auditors memories, endeavour to remove all obscurity, by a regular disposition of names, times, places, persons, and things. And take notice, that although you
 have

have many tales to relate, and the company be willing to hear you, yet give room for others to tell their stories in turn, and trespass not on their patience too much, that you may not be counted tedious and troublesome, nor be thought ill-mannerly; neither invite others to hear, or be always telling of stories; which, at best, is but filling up so much idle time in an idle manner, that might be better employed in a more profitable discourse.

SET SPEECH.

THERE is another manner of affording entertainment, which consists in knowing how to speak properly; namely, when the pleasure consists not in jests and witty sayings,

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(which

(which are commonly very short) but in a continued set speech, and elegantly haranguing of the audience. This should be done orderly, and with choice and nervous expressions; representing, in idea, the manner, use, actions, and fashion, of the thing spoken of so forcibly in words, that those who hear, may imagine they see acted before them the very person or thing he relates to them, with all it's circumstances, which is holding them by the ears, as it were. And this art of speaking well does not consist either in memory, or in extreme altering the tone of voice, nor in imitating actors and players; but it is necessary for him who would speak with judgment and propriety, to remember well both matter and facts of his story, and to have ready and fitting words, that he may keep close
to

to the subject, and not speak from the purpose, nor in superfluities and things of no consequence, which would be disappointing the audience, that are all the while waiting for the success of the story.

COMPARISONS.

TO this purpose observe, that the examples and comparisons you bring be apparent, and not dubious, nor too far fetched; because, by those are represented to the fancy the thing compared, in as great a light as if it were actually seen.

Now to judge of the propriety of that which is related and compared, must be from other men's sentiments of it, and not from our own.

WE may observe, in general, that men are much better pleased with history than logic, as more entertaining; and to have those things represented to them that happened to persons they know, rather than those which happen to strangers, or persons whom they never saw or heard of, and will listen to it with much more avidity, attention, and pleasure; and the reason is, because they are in a manner privy to the truth of the comparison, and more interested in the subject, as knowing such a one, of whom he speaks, was really used to do or say so and so, and to appear exactly in the manner described, which carries an evidence with it beyond contradiction, and which all together cannot fail to strike the mind more forcibly than any other method whatever.

DELIVERY.

DELIVERY.

THE words of a set speech should be more exact than common; they should be clear, elegant, and distinct; and delivered slow, but without hesitation, humming, or hawing, so that every one of the company may easily understand them, as well the sense and meaning as the sound.

CIRCUMLOCUTION.

BEWARE of punishing the audience with tedious circumlocutions, or yourself, by stopping at the names of persons, places, or things, immaterial to the subject of your discourse, tho' you may expatiate as you please,
so

so it be with consistency, and so as you go on without making pauses or rests where they are not expected; this caution being observed, you will continue speaking with elegance and ease, by which means those who hear you will be the sooner excited to attention, and you remain satisfied, and they agreeably entertained; and, as by this way the manner of telling seems pleasing, though the story itself may not be so; so likewise, that which in itself has much real merit, may be delivered so very cold and languidly, that all is entirely spoiled by it's insipidity and affectation, and he both discredited and disgraced who related it. As it is reported of a young student at Salamanca, who one Christmas came home to see his parents, and sitting with them by the fire, thinking to shew his abilities, instead

instead of saying, " Lay the wood on
 " the fire," bid the servant " Apply
 " those materials to the consumer of
 " all things."

GAMING.

BE not forward to game, nor over
 anxious when you engage, through
 covetousness of winning, especially
 at cards and dice, which is an idle
 profusion of time, the worst spent,
 perhaps, of any, conducing neither
 to health of body, nor absolute peace
 of mind; besides, those who follow it
 too eagerly, can have little or no lei-
 sure to do any thing else, much less
 to accomplish themselves in other
 more useful studies, that might ren-
 der their behaviour suitable and a-
 greeable to others of a more solid
 turn

turn of mind. For, if you play for money, it is plain your interest is concerned in proportion to the sum you stake down, and your intention is manifestly no other than a greedy desire of gain. Your friend's property is your whole aim; and sometimes your main design of inviting him home, is to encrease your fortune by his loss; a base insult* this, as can be possibly offered to real friendship and hospitality; so that play, by this means, loses the proper name it actually signifies, which is sport and jest, and turns into down-right earnest, as it certainly is when attended with loss.

CHUSE rather to play at home than abroad, that you may leave off when you please; but if you are much intreated to play in company, in order
to

to make up one, refuse not, but let it be rather amongst your own friends and acquaintance, and that with caution and moderation, both as to time and money, and by no means lay any wagers or betts upon your own or another's play, that it may not become a serious affair, as it too often is by those who make it their whole study and business. Play not with cholerick, designing, or peevish persons, for you can have no real pleasure, whether you play with or against such, although their pretence generally is, that they are not so impatient for the loss of their money, as for their ill-luck; but this is a finesse, that none but such persons are acquainted with, and but few else can discern the distinction; the truth is, that let the game be ever so small, and there is interest connected with

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it,

it, it troubles them too much to lose; and therefore, with such as these, when we know their temper, it is best not to play a second time.

BEFORE I conclude this section, I will just beg leave to introduce the following jest, that a gentleman bystander once passed upon some company that were playing at whist.

It happened once, as there was great contention among the gamesters about the play, he asked what was the matter? one of them answered, "Sir, I do not know; we are all playing at foolery, I think.—If you play at that game, (replied the gentleman) you may go on without fear, and make large stakes, for you have all enough of that left to lose." By this merry vein he brought

brought them out of their ill-humour towards one another, to laugh at him and his smart repartee : and certainly no one can deny how much better it is to be merry and pleasant on such occasions, than to chaff like madmen, beating the cards against the table, with desperate rage, ill-wishes, ill-language, and base reproaches, that naturally throws all into the utmost confusion.

THE following lines are extremely pertinent to the purpose of gaming :

Where cards amuse, and not distract the thought,
 An ev'ning may be pass'd without a fault ;
 But when the mind is once by play engross'd,
 Virtue subsides, and peace and patience lost.
 A thousand cares the tortur'd soul molest,
 Nature no longer has her wonted rest ;
 So much the love of wealth employs the mind,
 It leaves no trace of former worth behind :

The heart that once could feel a social pain,
 Is lost to ev'ry pleasure now, but gain ;
 But sweet's that joy which flows from mod'rate
 use

Of play, untainted by such vile abuse.

POETRY.

AS we have hitherto treated of the art of speaking well ; of recounting stories, jests, repartees, and the readiness of men's abilities required in making them properly ; and also those who, without any wit at all, attempt to discourse and entertain company with them, more to please themselves than other folks ; as well as on the subject of gaming ; I will now say something concerning poetry, and of those that have no abilities to it, yet will needs be poets.

IN the first place, I would advise you to be very cautious how you engage in this sort of study, and covet not to excel in it, which will be to spend your time to very little purpose, especially if your natural genius do not help you; for, though there be many rules to be known, the principal to be learned is, for every one to know his own talent and capacity, and to discover in himself whether he has a natural propensity to it; for poetry, to make it pleasing, must be very good, or it will certainly be very bad, for there is no medium; and few make verses, that are not very confident of their own abilities, and that think they are the best lines that were ever composed.

BUT as the opinion and taste of people are various, so they will al-

ways find some or other that will applaud and hearken to them; and, perhaps, some that will prefer them even to very good ones, if it be but for their novelty, and difference from those that have gone before them; whilst others there are so wedded to antiquity, that no modern piece of poetry can please them at any rate, although it be more nervous, sprightly, and elegant, than any of them all: for, you must know, that there are some people, that but one pair of shoes can fit; so that what they first hear generally makes such lasting impression on them, that they have no room left for any thing that may follow, although it be much more preferable; whilst others maintain, that the intrinsical goodness of poetry itself is all one, whether ancient or modern. I shall only observe

serve here, (as before) that a prudent person ought to know the proportion and extent of his own abilities, before ever he engages in it. If, therefore, upon an impartial examination of your talents, you find you have a vein for poetry, having seen and read a great deal, you will do well to try under the following restrictions.

FIRST, endeavour to govern yourself, not so much by your own fancy, as by others, and especially those who read and consult your works; and as to subjects that are very serious and solemn, except you find them ready and easy to execute, trouble not yourself much about them; for if they are not very curious of themselves, they cannot easily be reduced to harmony; and, therefore, serve only to please him that makes them,
and

and not those that hear or read them. The same may be said of amorous subjects, such as the mournful ditties, and rueful complaints of despairing lovers, suffering and dying without end; and, therefore, that species of poetry that is made for mirth and pastime, whether it be epic, episodical, farcastical, or satirical, is, perhaps, the most acceptable of all; for if any small fault be found therein, it is presently winked at for the humour sake, which is not the case with grave subjects; besides, most of those things that ingenious wits make for mirth and diversion, are generally very engaging, in proportion as they are entertaining, and seldom injure the poet's reputation, which is rather enhanced by it, that on a barren soil there should be manifested such great art and skill; and

now

now and then a flourish of this is not amiss in ordinary subjects; like a good musician, who, what tune or song soever he plays or sings (though the musick itself be but indifferent, and composed without much art) can greatly assist it; and, by his skill and judgment in playing or singing, make it pass off with applause; but he, who knows not how to do it to advantage, yet is confident that he can, and relying merely on his own skill, though it is plain he has none at all; such an one, who is vain enough to publish his works to the world, lays himself open to public censure.

SUCH poets as these, are, indeed, the scourges of mankind, not for their elegant satires, but for their abominable metres; and whenever they invite

vite a friend home to their houses, they will not fail to torture him with a repetition of their stupid rhimes and sonnets, till they take away his stomach, and make him heartily sick of poetry ever after. These Helicon feasts, made by these gentlemen of the lyre, give their visitors reason to wish to be delivered from the effects of their labours, especially if it chance to be on the subject of love, which is usually made in long and tedious itanzas, according as the joys or burden of the subject is great or pressing; so that all the rig-my-roll, that you are entertained with for an hour or two together, perhaps, is but playing fast and loose as it were, and signifies nothing more than sounding the trumpet of their own fame, and keeping you in a long and tedious suspense of having any better fare or accom-

accommodation; and although you would gladly be excused, and could heartily dispense with the trouble of their recital, yet hear it you must, because, perhaps, it is new, and the first time you ever saw it; and if it were the last, it were not much amiss, perhaps. It has been said, that to make verses relish well, we must not look for any medium in them, as we do in other things, but for extremes; so that they must either be exceeding good to please, or else they are very apt to teize; *i. e.* good to gain a serious attention, or bad to disgust, and cause ridiculous mirth and drollery; of the former, I refer to divers ingenious books, both ancient and modern; and of the latter might be made a sort of Dunciade, or song-book of dull-headed poets; which, perhaps, would not be a bad entertainment

tainment for the more discreet sort to
solace themselves withal.

WE may daily see the humours of
these sort of wits; which, as it now
occurs to my mind, I will not fail to
put a little fun, like salt, into this
salad of mirth; and for our music
to this interlude, it may suffice, for
once, to touch upon a false string.

AN Ordinary of Spain, going to
the Examiner of Toledo, to get em-
ployment, presuming much upon his
abilities, and boasting of his excellent
skill in poetry, addressed the Exami-
ner thus: "Sir, you must know, that
among the various gifts the Lord has
been pleased to bestow on man, he has
been so gracious to me in particular,
(unworthy as I am) to endow me in
a peculiar, and I may truly say, mi-
raculous

raculous manner, with the most excellent gift of poetry; so that I find the conceits of versification spring up so spontaneously in me, that they even tread upon the heels of each other, in thronging to vent themselves;" as a proof of which, he, in an affected theatrical tone of voice, repeated some stanzas, which he said he had composed after the manner of church anthems, and thus he began to read the first of them.

*Jubilemos, jubilemos,
Es menester que jubilemos;
Jubilemos, jubilemos.*

Let us rejoice, let us rejoice,
It is mete we should rejoice;
Let us rejoice, let us rejoice.

And many such things he repeated in this strain; which caused a great deal of mirth, to observe how con-

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fidently,

fidently, and with what earnestness
 he spoke them; and all that he
 gained was, to be laughed at for a
 fool; a poor recompence, you will
 say, for such indefatigable pains
 taken to please others, and plague
 one's self. Therefore, if you find you
 have not a natural talent, nor cannot
 possibly frame yourself for poetry,
 and yet would needs shine, try at
prose; but take heed of using words
 incongruous to the true sense and
 meaning of the subject, or of acting
 and spouting like a stage-player, or
 of declaiming in a lofty and affected
 way, in the tone of a preacher; for
 although there is more difficulty to
 preach than to discourse, yet that
 should be reserved for it's proper
 time and place; as he that is to pass
 through the street must not dance,
 but walk; though it be granted there
 is

is much more skill in dancing than walking, but every one knows that these gestures are to be reserved for weddings and festivals; the same may be said with respect to discourse, which (as has been said) should not vary too much in the pronunciation, nor be too affected in a monotony of delivery, but be natural, easy, perspicuous, and skilfully formed, in every part.

LET these cautions and examples admonish you to avoid all words and actions that are not suitable to the company you are in; always considering the persons, time, and place, that you may not err in your conduct, nor give any occasion to say any thing against the propriety of your behaviour.

MUSIC.

MUSIC, Drawing, Dancing, and Fencing, are qualifications considered by some as material parts of a genteel education; and he who has not a competent share of knowledge in some of these, is looked upon as unpolite, or at least deficient, in the necessary accomplishments of a fine gentleman; but this, perhaps, is more the effect of custom, that has introduced them, than any real use they are of in life; however, so far as they affect the manners of youth, it may not be from our purpose to speak concerning them, as they stand in order. And first, with respect to music, I advise the same caution of not excelling in it, as I did in poetry.

It

It is true, there are very few of the good people of this nation, who have so much true taste, as to stand in need of this advice.

MUSIC is an alluring and bewitching art; it takes up much time to acquire any considerable perfection, and to understand but little, is neither graceful, satisfactory, nor entertaining.

AND although music may be very amusing and agreeable to yourself and others, and a relaxation from the fatigue of business, yet there are numerous instances of the bad effects of cultivating it too much; such as running after concerts, which may lead you not only into expences and neglect of business, but also into much company, very often of the

worst, and sometimes of the lowest fort ; such as singers, dancers, players, comedians, &c. who are a set of people that generally have in their heads more sound than sense.

INDEED, music is included in the seven sciences, and in that respect ought to be encouraged and improved ; but for a gentleman, or private person, whose livelihood does not immediately depend upon it, and who may always have the same pleasure from these mercenaries for his money, to learn it himself is scarce worth spending his time, which might be much better employed in languages, mathematics, or other polite branches of education, that would qualify and fit him for the service of his king and country.

HOWEVER,

HOWEVER, being entered into it, and having become a tolerable proficient, the order and decorum to be observed, especially at public concerts, is always to be governed by the leader of the band, and to give him the preference, as well in respect to the choice as manner of playing any piece of music; observing his beat with the strictest attention, both as to time and tune, during the whole performance, and not attempting it yourself, though a performer, (at least not loud) which is a conceited and indelicate behaviour; and, if you are at a private concert, it is good-manners to play whatever is agreeable to the master of the house, if you can, although you may have reason to think his choice both trifling and tedious; for such conformity,

formity, as it pleases him, must render you agreeable to the rest of the company.

DRAWING.

DRAWING is an imitative art, that requires great application to become an adept. It is an admirable secret to give body to our thoughts, thereby to render them visible, as it were; a thing very useful to a gentleman, as it teaches him perspective, and other principles equally useful: and to have such a command of the pencil, as to be capable of striking out a draft of an object or view, not so much with delicacy, perhaps, as with strength, swiftness, and similitude, is an accomplishment very ornamental, and may often prove serviceable,

viceable, especially if he travels, as helping him to express in few lines, well put together, what a whole sheet of paper, in writing, would not be able to represent and make intelligible. How many buildings may a man see, how many machines meet with, the ideas whereof would be easily retained and communicated by a little skill in drawing; which, for want of it, are entirely lost! But although this is an ingenious accomplishment, and does not lead directly to any vice, and is a sober amusement, inducing a young gentleman to love home and regular hours; yet, if too much practised, it is far from being friendly to the constitution; but, like all other sedentary employments, that engage the attention, is prejudicial; it fixes and strains the eyes, and in small works fatigues

tigues them too much, to be pursued with any degree of safety ; but if you do practise it, the decorum to be observed is, always to follow close to your copy, and not the sallies of your own imagination ; nor, in portraits, to draw any thing that has the least immodesty, or that may offend the delicacy of the nicest judgment, or most refined taste. And whenever two pieces are shewn to judges, you ought not to point out faults in your competitor's draft, nor shew any unmannerly disgust at their giving his the preference to yours ; for though they may possibly be wrong in their decision, you can never be right in resenting it too highly, since they must declare in favour of one, however unwelcome ; therefore, a modest deference to unbiaſſed persons always pleases best ; and being a little dubi-

ous of your own abilities, will augment your assiduity, and raise in you an emulation to excel, by which means you may, in time, do something that may command, instead of intreat the favour of your judges. But as every such reference to another's judgment, is a compliment paid to his understanding; so he is best pleased with him who does it with the best address, and in the politest manner.

DANCING.

DANCING gives a becoming grace and behaviour, a decent carriage and freedom, and an easiness to all the motions of the human body.

THE ancients used many sorts of dances; such as the *Eumelia*, the *Enoplie*,

plie, the *Cordax*, and the *Hormus*; in which last young men and maidens danced together. The man expressing, in his motion and countenance, fortitude, and magnanimity; the maiden, moderation and bashfulness. Great stress has, in these modern times, been laid on the necessity of dancing; but as it is (like drawing) nothing more than mere imitation, and to know how to rise and sink properly, it does not require (in my opinion) so many years practice as are usually wasted to learn it, so that one might teach a child a trade to get his living in the time; and I am sorry to add, what is yet too true, that the *Maitre de dance*, who has the care only of a child's heels, to fit him for the company of women, is much more amply rewarded, both in manners and wages, than his preceptor, he who
has

has the care of his morals, to fit him for the society of men of genius and understanding.

It is evidently of advantage, that a young gentleman, even from his infancy, should be put into the way of wielding his limbs properly, and come into a room like a human creature; but I really think he should be rather a little bashful and awkward, than to have too much of the player or dancing-master in him. I am far from exploding this kind of instruction in it's proper bounds, but care ought to be taken that he does not learn to dance too well; because the consequence will probably be, that being commended for it, he will make it his chief study; and by taking all opportunities of exhibiting his performance, will, in time, become a hunter after balls and women.

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Wherefore,

Wherefore, if dancing be of use, the less of it the better; for the main design of dancing is, or ought to be, only for a gentleman to preserve a due attitude of the body in his movements, in order to break some ill habits that may be contracted in his earlier years, and which are the more difficult to be overcome without such kind of instruction; and as those are acquired in making the honours, and dancing the minuet properly, very little else is necessary. The decorum to be observed in dancing at all public balls, which, as they give a certain freedom by the easy admittance every well-dressed person finds, should be minutely attended to; and as a great many people come in, puffed up with I know not what birth or rank, but little manners, take liberties contrary to a just order and decorum, I shall here
just

just mention how the ceremonies ought to be observed at these balls: First, the master of the ceremonies generally sorts the couple who are appointed to dance a minuet; therefore you apply to him to know whom he has a mind you should take out, and then making him a bow, go to the lady you are to dance with, to invite her to dance; but if she is then talking to any body, and does not come presently, you must not presume to chuse another, but must go to that part of the room where they begin to dance, and wait for her, watching her motions to go to meet her, which is what good-manners requires. After the dance is done, she is reconducted to her place, and you making a low bow, return to your own; and so at all times, when you are invited to dance, you must go to the place where they be-

gin, and make your honours before dancing: and after you have done, and made your honours again, lead the lady to her place, and then invite another lady. But should you happen to take out a lady that excuses herself with not being used to dance, or not having learned long enough, you must lead her back to her place, and taking your leave in a genteel manner, pitch upon another, to prevent any disorder in the ball; but when you yourself are pressed to dance, and have once refused, you must not dance all that ball, notwithstanding any persuasion, because that would affront the person that asked first, which ceremony ought to be observed by persons of both sexes; also those who have the management of the ball, should take care that every one dances in turn, to avoid confusion. After what has been said,

I doubt

I doubt not, but by observing these precautions, those who assist at balls, and those who make the company, will distinguish themselves only by their good-manners, genteel behaviour, and polite address.

FENCING.

FENCING is called the art of defence; it depends much upon a sharp eye, a strong and steady wrist, and proper attitude of the body, which is generally in profile. It's use is intended to ward off a fatal thrust given by assault.

IN England there is much less occasion for this art than in other countries, where assassinations, rapes, and murders, are more frequently

committed, and that by ruffians hired for that purpose.

FENCING, if practised to such a degree as to excel in it, is the likeliest means that can be contrived for getting a man into quarrels and danger; and I see not, that the running a man through the body, or having that operation performed on one's self, is much the more desirable for it's being done *secundum artem*; and yet, whoever wears a sword, ought to know somewhat of the way of handling it, especially those of the military order.

WITH regard to the exercise of this art of defence, as it is called, I grant it may be healthy, in exerting and putting in motion the latent parts of the body, as it stimulates to action,

action, and stirs the blood; and, if this were all, nothing could be more useful, but the very practice of it, even as foils, is sometimes dangerous; but when these are changed to swords, it is not the worst, but the best direction of them that is fatal, as many have sorrowfully experienced, who have fell in a duel.

POETRY, Music, and Drawing, are exercises of the mind; but Dancing and Duelling (which last, by the way, is a kind of dance into another world) are entirely confined to the body, and, therefore, not altogether so instructive to an ingenious and inquisitive disposition. As to duels, they seem to arise from a false and mistaken notion of the point of honour; for honour does not consist in a waspish temper, or a disposition of making a matter of life and death of every

every trifling word or action; but in an invincible attachment to truth and virtue: and if it be better to flatter a fool than to fight him; if, as the Spaniards say, it be wisdom, *de dos malos evitar lo mayor*; of two evils to avoid the greatest; and if the true value and importance of life be well considered, one would imagine we should contrive any other way of settling disputes than with the sword, and then there will be less occasion for fencing. If a person has committed a slight injury against me, where lies the prudence, or common sense, of giving him an opportunity of injuring me still worse? I mean, by wounding me, and taking away my life.

WE never read of formal duels among the Romans, in relation to private injuries; but now, upon the least

least controversy, a challenge is sent immediately, and goods, family-ease, credit, life, and even soul itself, are lost in pursuit of revenge. What blind fury possesses unthinking mortals! their days are so short, and the misery that attends them so great, that they cannot sufficiently regret their lot of life; why, then, do they seek to hasten fate, that is already so near! The terrible consideration of hurrying our own or another's soul into the other world, from whence there is no return, and that in the very heat of diabolical passion, is, one would imagine, sufficient to deter every thinking creature from such abominable pursuits of vengeance; for it is not enough that I am highly injured in my character, and most grossly insulted by another's resentment, but he must needs have my life too; alas! will nothing less ex-
piate

piate my crime of offending him ; it may very properly be said, that such men seem, in all honest company, to smell too strong of human blood, to be taken into any intimate relation of friendship.

WITH regard to the manners or decorum to be observed in duelling, as the effect of it is revenge, blood, and slaughter, it seems to carry with it some sarcasm, that it should be of any consequence what sort of sword you chuse to be killed with, or in what particular place you both shall go to seek your death, and what good-natured company shall be your seconds, as witnesses of the catastrophe, to stand by and see that you are really in earnest, and do not spare each other, out of compunction for the fault, or compassion for your family, which is sure to be interpreted
as

as cowardice; and many more of these unmeaning punctilios, that are a scandal to humanity: But above all, that false-hearted and base action of men shaking hands together, before they begin to finish their lives; and like the dearest friends, thus embracing each other, when at the same time they actually profess to be the bitterest enemies that ever met; and, that nothing less than the life of one can satisfy the other's malice.

I SAY, it is very ridiculous to prescribe any decorum or decency for the manners and behaviour of blood-thirsty men, that have professedly broke through all manners, which is, therefore, the very cause of their coming to blows: and so I conclude this head of duelling; which I would not have touched upon, had it not been that fencing, which is an introduction

duction to it, is held a part of genteel education; but if any good can possibly be drawn from the sword, it is, as the great Don Quixote observed, "*Para mantener la causa de los oprimidos, para ajustar los males de los afligidos, para agudar los inocentes, y salvarlos de los insultos ilegales de un poder superior, y librar sus posesiones de los aparentes daños.*—To espouse the cause of the oppressed, to right the wrongs of the distressed, to save innocent persons from the unlawful insults of superior force, and to rescue their properties from apparent danger," from which nothing less could possibly extricate them.



F I N I S.